

NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently,"

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'I Hope To Go Back'

Dr. Hodes Tells About Year Spent In Israel

A cancer research scientist and associate professor of medicine who recently spent a year in Israel hopes to return there some day to continue his studies.

But Dr. Marion Hodes, on the faculty of the Indiana University Medical Center the past seven years, left unanswered the question whether he would like to settle there permanently.

HODES, his wife and their three children agreed their one-year stay in Israel was a wonderful and unforgettable experience. The scientist studied at the Weizmann Institute at Rehovoth on an Eleanor Roosevelt Fellowship.

"I hope to go back," he told the Post this week, "but if I do, it will be to work . . . to continue research on leukemia and related problems."

Although they spent a full year in Israel, Hodes returned still puzzled how Israelis manage on their meager earnings. He said the average Israeli earns \$100 a month.

"It's impossible — at least I think it is — to live on an Israeli salary," he said. "I don't know how they do it . . ."

BUT HODES and his wife, Halina, had nothing but praise for the vast progress Israel has made on all fronts in the past few years.

Confining himself mostly to medicine, Hodes said Israel has "an extremely modern" research setup — quite comparable to those found in this and many other Western countries.

"I was extremely impressed what they have done in so short a time," he said.

Hodes will describe his experiences and impressions this Sunday evening in a talk to the local chapter of the American Jewish Congress. The meeting is scheduled for 7 p.m., in the Chamber of Commerce Building cafeteria.

Hodes said the feeling in Israel is that the recent retirement of Premier Ben Gurion was "inevitable," although it came as quite a shock because it was so sudden.

BUT IN A WAY, he added, Ben Gurion's resignation brought a certain measure of relief to the country because he had become quite arbitrary and set in his ways.

However, his resignation is not to be misconstrued as retirement, said Hodes.

"I think he will try to unify several parties since the political situation in Israel is rather chaotic," said Hodes.

Hodes said modern Israelis do not practice religion as it is known in this country.

"RELIGION AS we know it is pretty much unknown," he said. "Either they are extremely irreligious or very orthodox."

For instance, he said all traffic stops during the High Holidays, but that doesn't necessarily mean that Israelis are attending services.

Mrs. Hodes, who was busy keeping house for her husband and their three boys and getting to know the country, said the children were lonely at first — mostly because of the language barrier.

"But within six months they spoke Hebrew quite fluently and they acclimated themselves very fast," she said. Once the various barriers were down, they had a marvellous time.

"ISRAEL IS ideal for children," she said, "because it is so much geared to young people."

Another advantage, she said, is that children in Israel are outdoors virtually all the time. During the year they stayed, there was very little rain.

The Hodes boys, ranging in age from 7 to 12, attended public school, and that's also quite different from here.

"Children in Israel go to school six days a week, but only in the morning, and Sunday is the beginning of the school week," she said. In the afternoon, children play.

MRS. HODES said they rented a house in Rehovoth and found she had to change the routine to which she was used quite considerably.

Although most Israeli homes now have refrigerators, stoves are still a real luxury and very expensive.

"Most people cook on 2½ burner hot plates," she said, and with no other choice, it was not too difficult to get used to.

Mrs. Hodes feels one year in Israel is enough to make yourself understood, as far as the language goes, "but it takes a lifetime to learn Hebrew well, although children learn so much faster than adults."

"My kids speak Hebrew almost as well as the natives. In another year or so, they would have forgotten all about such things as television."

She said they became so well acclimated they left for home "with mixed feelings."

BECAUSE OF "too many undesirable elements," Israel has shied away from television so far, but educational television is now being introduced and those who have sets can pick up stations in Egypt and other neighboring countries.

Entertainment-wise, the theater and the movies are among the most popular in Israel. Mrs. Hodes said movies are "constantly overcrowded" — so much that people buy tickets days in advance.

Both parents and children continue to speak Hebrew at home — "especially when daddy comes home," Mrs. Hodes said, so they don't lose their hard-won vocabulary and conversational Hebrew.

Welsh Heads Israel Bonds As Schwartz Speaks Here

Governor Matthew E. Welsh has accepted the honorary chairmanship of the Israel Bond drive for the State of Indiana it was announced this week by David Cook, Steering Committee Chairman of the Indiana Israel Bond campaign.

At the same time announcement was made that Dr. Joseph J. Schwartz, of New York, executive director of the Israel Bond Corporation, will be in Indianapolis the first part of October to

address several groups of the city's Jewish leadership.

DR. SCHWARTZ was the head of the Joint Distribution Committee's operations in Europe at the time the concentration camps were liberated. His knowledge of the condition of world Jewry is unparalleled, and his forceful presentations have made him one of the most sought after speakers in the U.S. Jewish Community.

The bond drive seeks to provide the financial resources for

programs of economic development and immigrant absorption in the State of Israel.

In agreeing to serve as honorary chairman, Governor Welsh stressed the significance of the Israel Bond drive as a link between the people of two democracies — the United States and Israel.

"Israel Bonds are not only a sound financial investment, as witness the fact that the first bonds are now being redeemed," Governor Welsh said, "They are also a truly worthwhile investment in the cause of freedom in a land which can bring to the entire world a message of brotherhood and human understanding."

"PEOPLE IN America and other countries of the free world have watched with great admiration the growth and development of the State of Israel as a democracy."

THE PROGRESS it has made with the assistance of such programs as the Israel Bond drive has already demonstrated the validity of this young nation's effort to build a homeland for the oppressed and persecuted.

"I am happy to join with other Americans in public life who have identified themselves with this cause to help the people of our state share in this notable program to develop Israel's economy so that it may make significant contribution to the human, cultural and spiritual resources of the free world."

Jewish Social Service Annual Meeting Set

The 61st annual meeting of the Jewish Social Services will be held at 8 p.m. Oct. 16 in the Beth-El Zedeck Auditorium, 600 West 70th Street.

Officers to be installed for the 1963-1964 years include Bernard Landman Jr., president; Abe Borts, first vice president; Fritz Goldbach, second vice president; Dr. Martin Linderman, treasurer, and Mrs. B. J. Kabacker, secretary.

S. Carroll Kahn Jr., chairman of the program committee for the meeting, announced Jack Hatfield as director of the play, "Eye of the Hurricane."

The cast includes Maggie Reiser, Joe Lawrie, Dorothy Price

and Jimmy Byerly, who perform as the Family Service Players.

New JWF Board To Meet At Center

The first meeting of the newly-elected Board of Directors of the Jewish Welfare Federation will be held at 8 p.m., Monday, Sept. 30 at the Jewish Community Center.

President William L. Schloss said reports from various committees will be submitted — including those from the nursery school, budgeting and leadership groups.



Governor Matthew E. Welsh (center) shakes hands with Milton J. Fineberg while David Cook looks on as

the Governor accepts the honorary chairmanship of the Israel Bond Drive for the State of Indiana.

Course On Constitution Of U.S. Set At Center

"The American Constitution" will be the subject for a course starting Thursday, October 17, at the Jewish Community Center. Don Fasig will be the professional leader.

Fasig is a graduate of Indiana State Teacher's College, and served in the Korean war for two years. He did graduate work in teaching speech and debate at St. Mary-of-the-Woods in Terre Haute. For three years he taught government, history, and debating at Washington High School, and then for two years taught similar courses at Broad Ripple High School. He left teaching to get his law degree at Indiana University. At present he is a practicing attorney, assistant commissioner of revenue for Indiana and is a member of the Marion County Board of Registration.

The course will meet weekly for eight sessions on Thursdays from 1 to 3:00 p.m. It is being co-sponsored by the Center, National Council of Jewish Women, and Hadassah, and members of the three sponsoring groups are eligible to attend.

Paid registration must be sent to the Center in advance. The

cost of the course is \$4. Call the Center, CL 1-9468 for further information.

Terms Of 6 On JDC Council Due To Expire

The terms of six members from Indianapolis on the National Council of the Joint Distribution Committee expire this year, according to JDC records in New York.

All six, however, will be considered for renomination to the council at the JDC annual meeting which opens Dec. 5 at the New York Hilton Hotel.

The six whose terms expire this year are Joseph M. Bloch, David Cook, Milton J. Fineberg, Victor M. Goldberg, Mrs. Jack A. Goodman, and Manual I. Leve.

The JDC National Council includes 26 other members from Indianapolis whose terms do not expire this year.

In addition, several new members from Indianapolis may be elected at the Council session.

Shalom Seen Losing By Adding Trefa Kitchen

Editor Post and Opinion:

In the editorial in the Aug. 2 edition concerning "Zim's Dilemma," you stated that 85 per cent of the US Jewish passengers have long ago given up kashrut. Therefore, it would seem illogical to Zim executives to discontinue the kosher kitchen.

Herman Hollander, quoted in The New York Times, said that if this discontinuation of a kosher kitchen is carried out, Orthodox Jews will not travel on the Shalom, resulting in a greater loss of business than in just having a kosher kitchen.

AARON LERNER
University City, Mo.

(Editor's Note: The controversy on the Shalom and the statement of Hollander, a Tel Aviv businessman, in The Times are not concerned with the "discontinuation" of a kosher kitchen. The dispute is whether there will be a non-kosher kitchen in addition to the kosher kitchen on the ship. Hollander was quoted as saying that "if Zim defied the Rabbinate," meaning if it added a non-kosher kitchen, it would lose more trade.)

Jottings From Joyce

The news this week falls into two main categories, that concerning organizations and that concerning schools:

Club news... Following a rush in the home of Joey Refkin, 7033 Washington Boulevard, on Sept. 8, POKS chose 18 new pledges.

The pledge class includes: Jared Bryan, Larry Delott, Steve Delott, Myron Eshowsky, Gary Fox, Leo Friedman, David Glanzman, Larry January, Mark Johnson, David Kosene, Aaron Leve, Murray Passo, Dennie Reubenstein, Marc Schenkman, Howard Schwimer, Matt Simon, Larry Stern, and Terry Waldman.

Broad Ripple news... 1963 graduates, Marvin Budd and Trude Bennett are now attending the



Joyce

University of Cincinnati and Barnard College respectively.

North Central news... Melanie Hilton, junior, has the female lead in the North Central production of "The Mouse That Roared." The play will be presented Oct. 25-26 in the school auditorium. Other cast members are Mickey Blieden as Benter, Jane Gold as Page, Elliot Engel, Bruce Greenberg, and Steve Sherman... Elected treasurer of the student council was senior, Jon Fisch.

Shortridge news... The senior staff of the 1964 Annual has been announced by its editor-in-chief. Serving as club co-editors are Martha and Jane Cohn, and as advertising co-manager, Tommy Prager... Kathy Cole, senior, has been selected as a member of Twenty-One. This girls' club is composed of seven girls from Tudor Hall, Shortridge, and North Central.

Until next week...
HAPPY NEW YEAR!!!

The Social Whirl

By FRITZE MARMALAD
ME. 4-1307

Mr. and Mrs. Julius Glanzman, 923 W. 77th St. N. Dr., have as their guests their daughter and son-in-law, Mr. and Mrs. Ira Bayers of New York for the holidays. While here they celebrated the twenty-third wedding anniversary of their parents and Mr. Bayers' birthday.

Mrs. Hilda Slive of Chicago spent the holy days with her sister, Mr. and Mrs. Leo Klausner, 5641 College Ave.

Mr. and Mrs. Alan Moskowitz and children of Louisville spent the holidays with their parents, Mr. and Mrs. Morris Epstein, 3145 Broadway.

The Misses Suzanne Louise Selka, daughter of Mr. Herman Selka, 5008 Derby Lane, Louise E.

Teixler, daughter of Dr. and Mrs. Victor A. Teixler, 320 W. 62nd St., and Gloria Lynn Hurwitz, daughter of Mr. and Mrs. John Hurwitz, 1229 Alimingo Dr. are attending Christian College at Columbia, Mo.

Allan Marmalad visited with his family and friends over the holiday weekend.

Larry Silver and Miss Joy Barnett, his fiancée, spent the holidays visiting his parents and family, Mr. and Mrs. Irving E. Silver, 6550 Sunset Lane.

Irving Dobrowitz of Chicago, and Henry Dobrowitz who is stationed at Ft. Knox, spent the Holidays with their parents, Mr. and Mrs. Julian Freeman, 5514 Bashington Blvd.

Mr. and Mrs. Oscar Delott, 7285 N. Illinois St. have as their guest for the Holidays, Gordon S. Brown of Knoxville, Tenn. fiancé of their daughter, Geraldine Ann Delott.

Miss Barnett Is Engaged

Mr. and Mrs. Sidney Barnett of Chicago, Ill., announce the engagement of their daughter, Joy Barnett, to Larry Silver, son of Mr. and Mrs. Irving E. Silver, 6550 Sunset Lane.

Miss Barnett attends the University of Chicago. Larry Silver is a graduate of the Chicago University Law School and plans to reside in Washington, D.C. where he will be connected with the Justice Department.

No formal wedding plans have been made as yet.

The National Jewish POST and OPINION

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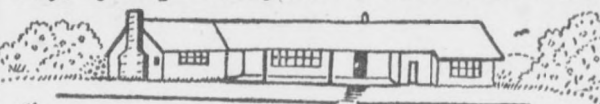


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IHC Sisterhood Schedules Ways And Means Luncheon

Virginia Graham, star of WTTV's "Girl Talk," will be guest

Las Vegas Event Scheduled At Donor Luncheon

A Las Vegas Afternoon will follow the annual donor luncheon of B'nai B'rith Women, Chapter 324, at the Broadmoor Country Club at noon Oct. 29. Mrs. Sanders Klein, chairman, has announced.

Funds raised by the event are given to the various philanthropic institutions and projects sponsored by the B'nai B'rith.

The first report meeting on ticket sales will be held in the home of Mrs. Jack Schlossberg, 7023 Stevens Lane at 10 a.m. Oct. 8.

Jews Should Keep Hebrew Names

Editor Post and Opinion:

Referring to your editorial on "Intermarriage Bugaboo" (P.O., July 19), I have not seen any remedy for it put up by anybody with the exception of Jewish education.

I believe if our people would adhere to naming and calling their children by their Jewish names and not anglicizing them, it would be quite a deterrent.

Since children go to the same school, dress the same, play and socialize with non-Jews, they lose their identity. I refer to the liberation of the Jews from Egypt because "they did not change their names, language and dress."

EZRIEL WEISSMAN

Detroit



Miss Glazier

To Be Wed

Miss Elizabeth Irene Glazier will marry Mr. Jack Lee Peril on Oct. 13 at the Student Union Bldg. at Indiana University Medical Center.

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of honor at the ways and means luncheon of the Indianapolis Hebrew Congregation Sisterhood.

Mrs. Phillip Pecar and Mrs. Jack Jaffee are over-all chairmen of the Oct. 14 event.

Hospitality will be directed by Mrs. Herbert Backer and Mrs. Marguerite Klein. Decorations will be handled by Mrs. Sidney Eskenazi and her committee.

Mrs. Jerome Leviton is in charge of the patron book. Patrons will subscribe \$10 at the luncheon and general admission is \$5.

Reservations are being directed by Mrs. William Frank and the program will be directed by Mrs. Richard Glasser, Mrs. Paul Goldstein and Mrs. David Kleiman.



Virginia Graham

Gordon Stephen Brown To Wed Miss Geraldine Ann Delott

Miss Geraldine Ann Delott and Gordon Stephen Brown will be married on Sunday evening, Sept. 29, at the home of the bride's uncle and aunt, Mr. and Mrs. Maurice Delott, 530 W. 83rd Place.

Parents of the couple are Mr. and Mrs. Oscar Delott, 7285 N. Illinois St., and Mr. and Mrs. C. B. Brown of Knoxville, Tenn.

Miss Cynthia Delott will be her

sister's honor attendant.

Rabbi Nandor Fruchter and Cantor Y. Jade will perform the ceremony.

After a wedding trip to Las Vegas Mr. and Mrs. Gordon Brown will be residing at 322 Shelburn Towers, Knoxville, Tenn.

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Council of Jewish Women Slate Opening Meeting

"Around the clock with Council and Block" will be the theme of the opening meeting of the Indianapolis Section of the National Council of Jewish Women, at 12:30 p.m. Monday, Oct. 7, at the Continental Hotel.

New members will be guests of Council at this luncheon meeting featuring "vogues for volunteers" by the William H. Block Company, Mrs. Irving Joffe, program chairman, said. The program was

planned by Mrs. Herbert Kasle.

Opening and closing prayers will be delivered by Mrs. David Cook and Mrs. Harold Stadler, past presidents.

Mrs. Sidney Eskenazi is hospitality chairman; Mrs. Harvey Feigenbaum and Mrs. Michael Maurer are hostesses for reservations. Mrs. Nathan Miller is transportation chairman.

Mrs. Louis H. Fink is council president.

Miss Ellen Ruth Kammins, Michael Lee Berman Wed

Miss Ellen Ruth Kammins and Michael Lee Berman were married Sunday afternoon, Sept. 22 in Indianapolis Hebrew Congregation.

Parents of the couple are Mr. and Mrs. Jack B. Kammins, 5365 Washington Blvd., and Mr. and Mrs. Arthur A. Berman of Skokie, Ill.

The bride wore silk peau de soie with a belled skirt and chapel train. Her veil was held with orange blossoms. She carried a white Bible with an orchid and white roses.

Mrs. Diana Kammins Marcus of Ann Arbor, Mich., was her sister's honor attendant. Bridesmaids were Mrs. Dennis Fineberg of Chicago, sister of the bridegroom, Miss Renee Fox, also of Chicago, and Miss Judith Ann Kammins, sister of the bride.

The attendants wore gold silk brocade with matching veils and carried bronze and champagne colored flowers.

Dennis Fineberg was best man and guests were seated by Michael Kamm, Bernard Wiczer and Jerome Brown, all of Chicago.

Miss Kammins attended Indiana University and was graduated from the University of Michigan. The bridegroom was graduated from Northwestern University and is enrolled in its School of Medicine.

City Of Hope Unit Board To Meet, Plan Projects

The board of Indianapolis Chapter 205, City of Hope, will meet at 8:30 p.m. Oct. 3 at the home of Mrs. Sheldon Breskow, 8072 Dartmouth Road. Co-hostesses will be Mesdames Florence Winter, Bea Geller and Betty Rader.

Mrs. Lillian Segal of St. Louis, Mo., regional director of City of Hope will be a guest at the meeting and will discuss major fund raising plans for City of Hope projects.

Chapter president Mrs. Marvin Silver has urged all board members to attend the meeting.

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Rabbi Claims 'Double-Cross' On NY Tashlich Denial Try

NEW YORK — A New York Orthodox rabbi has charged that the director of the Brooklyn Botanic Gardens deliberately "double-crossed" New York City officials and some 6,000 Orthodox Jews by trying to prevent them from using the Garden to observe Tashlich on the second day of Rosh Hashanah.

Rabbi Samuel Shrage said that Dr. George S. Avery, Jr., Garden director, ordered an entrance locked on Rosh Hashanah which would have forced the Jews to use the turnstile entrance or go elsewhere. This was done despite the fact that the Mayor's office and other city officials had announced that the Jews would be able to use the Garden without any difficulty according to Rabbi Shrage.

Rabbi Shrage then announced that if the Jews were not allowed to pass through the gate instead of the turnstiles, which is forbidden during the Holy Days, a riot would be touched off among the 6,000 observers for being denied their right to pray. A police emergency squad rushed to the scene upon hearing that and removed the gate from its hinges to allow the Jews to go through.

Rabbi Shrage also charged that Dr. Avery had tried to keep Orthodox Jews out last year, not because he feared that plants would be damaged by so large a group,

as had been reported (P-O, Oct. 5, 1962), but because they would not use the turnstiles. The Garden is subsidized by the city in part on the attendance measured by the turnstiles. Because the Jews would not use the turnstiles last year, Rabbi Shrage claimed Dr. Avery denied them entrance and later claimed that as it was a matter of religious services being conducted in a public park, it was a violation of the Constitution.

Through the intervention of City Controller Abraham Beame and Brooklyn Borough President Abraham Stark, both Jews, and Mayor Robert Wagner, Dr. Avery was overruled and the Jews were given admittance.

This year, Rabbi Shrage claimed that Dr. Avery had notified Beame that the Jews could not use the park for Tashlich. Beame, according to Rabbi Shrage, tried for weeks to have this ruling reversed and ultimately arranged for Rabbi Shrage to meet with Commissioner of Parks Newbold Morris. Morris saw no constitutional violation, Rabbi Shrage said, as tashlich is a custom observed on an individual basis and no rabbi is required to conduct services. According to the rabbi, Morris said he would try to arrange an "amicable solution," but he later sent him a letter saying he still supported Dr. Avery.

Rabbi Shrage then said he sent the Commissioner's letter to Beame who later met with the head of the private group which partly operates the Garden. Beame and Stark subsequently announced that the matter had been settled and that the Jews could use the Garden, Rabbi Shrage said. The Mayor's office also confirmed their going, he said.

However, on Rosh Hashanah, the police informed Rabbi Shrage that the entrance had been locked and that Dr. Avery could not be found in his office. His assistant refused to open the gate without consent from Dr. Avery. The only alternatives left were to use the turnstiles, walk an additional mile and one-half to Prospect Park Lake or seek to have the gates opened.

Rabbi Shrage then issued the following statement which brought about the police action: "We regard this incident as bigoted beyond words. I believe that when the thousands of Jews approach the gates and find them locked, knowing the background of the situation they will definitely riot." The police then came and opened the gate.

"How can a director of a city garden get away with what seems to be discriminatory practices," Rabbi Shrage asked. He called for city officials to look into the matter.

Israel Dispute on Extent Of Missionary Activity

JERUSALEM — The missionary threat in Israel was pictured as grossly exaggerated by Haolam Hazeh, popular Israel magazine which is known for its anti-religious policy.

The magazine said that the raids on mission schools have made Israel seem a country in which Christians are attacked by Jews in the eyes of the world and has caused many Jews in the Diaspora to believe that there is a great threat stemming from missionary work.

Haolam Hazeh said that since 1948, no more than 250 Israeli families have converted and left the country with the aid of missionary institutions. These families, it said, were extreme welfare cases who converted to gain material benefits.

The magazine claimed that at no time have more than 800-1,000 Israeli children studied in missionary schools. Hever Hapelim, the group which claimed responsibility for the demonstrations, contended there were 3,000 Jewish children in mission schools (P-O, Sept. 20). Haolam Hazeh, however, said that those children were not from poor families but were largely children of parents who studied in Christian schools before coming to Israel.

Meanwhile, a statement issued

by the national headquarters of Hever Hapelim in New York strongly denied press reports that members of the organization participated in "violent demonstrations directed at missionary schools in three cities in Israel." It called the demonstrations "completely peaceful" and labeled reports of violence "absolutely false."

Rabbi Avraham Hirsch, national director of the group, said that the "missionary activity in Israel is not a normal process of spiritual activity used by missionaries but a gross exploitation of stark poverty from which a large segment of new Jewish immigrants suffer." He said that more than 1,200 missionaries are at work in the country, "a much larger number than rabbis working among the Jewish population."

Postal Curbs

Morocco has cut off all postal contacts between Morocco and Israel, making it illegal for Morocco's 160,000 Jews to write to friends and relatives in Israel.

Polish Theater

The Polish Ministry of Culture has approved plans for a new Yiddish state theater to seat 1,000.

Orthodox School Aid Support Seen Possible Over No Day School Funds

NEW YORK — A joint appeal by Jewish Orthodox lay and rabbinic leaders to welfare funds to assume a greater financial responsibility for the support of day schools could conceivably foreshadow a growing move among the Orthodox toward support of government aid to church-related schools.

If no help is given by federations and welfare funds, leaders of religious educational institutions "may against their will be forced to seek relief from the government," Rabbi Abraham Avrutick, president of the Rabbinical Council of America, said. While stating that this "indeed would be disastrous," he said that the Jewish day school's growth of budgetary requirement and deficit may threaten the schools' very existence if help is not forthcoming.

Rabbi Avrutick's statement is significant in that it is closer to compromising his group's traditional Jewish position against federal aid than ever before. The Union of Orthodox Jewish Congregations, the Orthodox lay group, astonished many last year when it tabled for next year's convention the matter of federal aid to church-related schools. Until

that time, it was only the ultra-Orthodox that had considered the possibility of altering its stand or actually doing so. A shift by the Rabbinical Council, which is under the influence of moderates among the Orthodox, would possibly portend a stand not against federal aid taken by the more right-wing UOJC next fall.

At the same appeal, Morris Morgenstern, a philanthropist who is head of the Morgenstern Foundation and who is noted as a top Orthodox lay leader, asked the Federation of Jewish Philanthropies of New York "to bolster Jewish day schools by giving maximum support."

Morgenstern said day schools "are the source from which we are drawing a substantial number of lay and rabbinical leaders" and that "they are a vital part of the whole structure and fabric of organized Jewish life."

Dr. Joseph Kaminetsky, director of Torah Umesorah and a long-time advocate of federal aid to day schools, said that the \$750,000 the New York Federation gives to the Jewish Education Committee annually is only "nominal."

He said that only \$50,000 goes to New York's 179 day schools



MORRIS MORGENSTERN
Calls For Support

with 39,000 students "which are struggling with budgets aggregating \$11 million."

Dr. Azriel Eisenberg, head of the Jewish Education Committee, said that \$100,000 of the \$750,000 he received goes to Jewish schools of all types and 65 per cent of that amount goes to Jewish day schools.

Current Mystery Person Contest Goes Into Third Week Unsolved

The current Mystery Person contest remains unsolved after two weeks. This week's clue is:

The Mystery Person has been associated with a particular animal.

Last week's clue was:

The Mystery Person might be termed the "man in the middle."

The first clue was:

The Mystery Person was the co-founder of a famous organization.

The rules are: The Mystery Person must be a living Jew who has been in some way identified with the Jewish community. It may be a man or a woman living anywhere in the world.

If the Mystery Person is identified after one clue the winner receives \$25. As additional clues are added each week, the prize money is reduced \$5. In the event of a tie, the prize money is equally distributed.

All entries must be submitted on the official entry blank below, must be accompanied by the mailing label from the current week's issue and must be postmarked no later than the Wednesday after the paper is published. Only one entry may be submitted by any one reader weekly.

MYSTERY PERSON CONTEST

National Jewish Post and Opinion

29 E. 22nd St., New York, 19, N.Y.

The Name of the Sept. 27 Mystery Person is:

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Criticism from Jews Grows On Russia's Jewish Policy

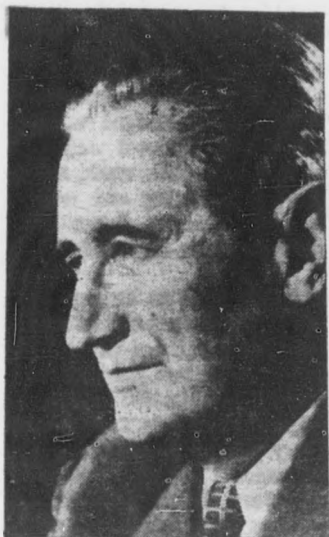
NEW YORK — The Soviet Union's treatment of its Jewish population has come in for heavy criticism from Jewish and other US leaders and has evoked a comment from the US State Department that it views the Jews' situation as a matter of "continuing concern."

The State Department statement is significant in that it proclaims its realization of the problem instead of putting it outside its jurisdiction or avoiding confirmation of its existence so as not to rile the Soviet Union. Further indication of the government's concern might be drawn from the fact that this would seem to be an in-advantageous time to note the complaints in light of the recent US-Soviet accord on nuclear testing and the likely wish to maintain cordial relations between the two nations.

Jewish organizations have angrily denounced incidents in the Soviet Union which inclined many to believe that there was a specific government policy directed against the Jews. The complaints probably reached a crescendo when it became evident earlier this year that state bakeries would once again be denied Jews for the baking of matzot (P-O, April 12). Trials for alleged "economic offenses" and illegal profiteering in matzot brought further complaints from Jewish groups.

However, in a recent period of less than two weeks, there has been a renewed spate of criticism levelled against the Soviet Union from significant sources without any specific incident to touch it off. It is conceivable, although there has been no formal statement to the fact, that some sort of complaint may be lodged in the United Nations calling for a censure of Soviet policies toward its Jewish citizens.

Dr. Nahum Goldmann, president of the World Jewish Congress, reported that there is a slow but steady deterioration of the position of Jews in the Soviet Union currently in progress. Dr. Goldmann said he believed the USSR Jewish community was being broken up and he mentioned what he called the "exceptional ferocity" of the authorities in connecting Jews with the economic



DR. NAHUM GOLDMANN
Calls for Campaign

offenses which had received so much publicity in the past few years. He ended his address to the international Conference on the Situation of the Jews in the Soviet Union by proposing that a campaign be revived to mobilize world opinion to bring about a change in the Soviet attitude.

The Rabbinical Council of America (Orthodox) issued a formal protest with the Soviet Embassy over the death sentence imposed on a rabbi for allegedly speculating in foreign currency and gold.

Rabbi Abraham Avrutick said in a letter to Soviet Ambassador Anatoly F. Dobrynin that the sentence of the rabbi "leaves us with the feeling that a campaign is being waged against religious Jewry in Russia."

The Rabbinical Assembly (Conservative) sent a special pastoral letter to all its members urging them to devote their Yom Kippur sermons to the problems that the Russian Jewish community is faced with. In the letter Assembly president Rabbi Theodore Friedman said that unless there was some significant shift in the Soviet position he feared the "once great reservoir of Jewish life (would be) doomed to extinction."

Nineteen members of the House Foreign Affairs Committee called on Russia to cease what they termed "repressions" against the



DR. ISRAEL GOLDSTEIN
Wants 5-Point Program

Jews. Addressing their letter to Ambassador Dobrynin, they urged him to request the Soviet Union to give "immediate attention" to the matter.

Finally, Dr. Israel Goldstein, Hon. vice-president of the World Jewish Congress, after a month's visit to Iron Curtain countries, pleaded with the Soviet Union not to commit "cultural and spiritual genocide" against its Jews. He said the Jewish religious groups were not accorded "equality of treatment" with other religions in the state even within the policy of attempting to discourage all religions.

Dr. Goldstein called for a five-point program to equalize treatment for the Jews including: (1) the establishment of a central Jewish religious office with broad powers; (2) encouragement of applicants for the Moscow yeshiva; (3) permission for the Jewish prayer book printed in 1957 in limited quantities to be distributed in larger numbers; (4) permission for facilities to be arranged for the baking of matzot at Passover; and (5) provisions for separate burial grounds for Jews when new cemeteries are required.

During the period these comments on the Soviet Union's treatment of its Jews were being made, Assistant Secretary of State Frederick G. Dutton had replied



RABBI ABRAHAM AVRUTICK
Hits Rabbi's Sentence

to a communication from Rep. Seymour Halpern (R-NY). He said that the State Department intended to act on the matter through the United Nations rather than through direct representations to Moscow.

Israel School Set Up To Train Teachers for New Immigrant Areas

NEW YORK — The Mizrahi Women's Organization of America and the Ministry of Education in Israel have set up a permanent seminary for the training of teachers to serve Israel's development areas and border settlements.

Accelerated two-year programs for 90 students at the Mosad Aliyah Children's Village in Petach Tikvah will be conducted and graduates will be assigned to settlements of new immigrants where an urgent teacher shortage now exists.

All-Faith Bible Believed Close

NEW YORK — An all-faith Bible may be very near, as Jewish, Protestant and Catholic scholars are currently working on a text which would be acceptable to all, Barrett McGurn reported in the New York Herald Tribune.

The project on which they are working is known as "The Anchor Bible." A team of more than 25 biblical scholars has brought in Jews as experts on the Old Testament to create an acceptable all-faith text. While part of that text is already in galley form, the Bible will not be published until next fall and will not be complete until 1969.

McGurn cited the archaeological discoveries in the Middle East and the cordial interfaith spirit produced at the Vatican Council as some of the reasons for the surprising progress being made on the Bible text.

First Sephardi Rabbi Arrives in Australia

SYDNEY, Australia — Australia has received its first Sephardic rabbi, Rabbi Simon Silas, who will serve as rabbi of the New South Wales Association of Sephardim in Sydney.

Upon his arrival, Rabbi Silas said he hoped to build a strong, united body in Australia similar to the Spanish and Portuguese Jews' congregation in Britain.

Moscow Chief Rabbi Denies Quitting Post

LONDON — Rabbi Jacob Leib Levin, Moscow Chief Rabbi, has denied rumors that he has given his resignation to the Executive Council of the Central Moscow Synagogue, the (London) Jewish Chronicle reported.

Rabbi Levin said there was no truth to the matter and that he would be remaining indefinitely in his position. There had been reports that he was bitterly disappointed over the authorities refusing to heed his protest over the closing of the Moscow Jewish Cemetery (P-O, Sept. 6) and that he wanted to resign over this.

Birmingham Bombing—A Comment

ST. PAUL, Minn. — Following the bombing of the 16th Avenue Baptist Church in Birmingham in which four Negro girls were killed, Jewish organizations and synagogues publicly assailed the incident and the events which led up to it. Undoubtedly, many rabbis will use the bombing, if they have not done so already, as a sermon topic to emphasize the Jew's brotherhood relation to the Negro.

A congregation in St. Paul also was horrified to learn of bombing and, only two days after it happened, put action to word to show its concern.

At the suggestion of its spiritual leader, Rabbi Bernard S. Raskas, the board of directors of Temple of Aaron adopted a resolution which it sent to the Rev. John H. Cross, pastor of the Birmingham Baptist Church, and to Birmingham's mayor, Alabama's governor, Minnesota's two senators and the congregation's area congressman, President Kennedy and the Rev. Martin Luther King. The resolution abhorred and condemned the bombing, offered sympathy and understanding to the Church's members, urged Alabama and the United States to adopt such laws to prevent such an occurrence from happening again and requested the appropriate officials apprehend the guilty

parties and punish them.

The resolution also affirmed that the members of the Temple of Aaron congregation "stand united with all men of God in their pursuit of their own ways of worship."

This, by and large, was what everyone to whom the resolution was sent, with the exception of Rev. Cross, saw. However, without publicity of any kind, Temple of Aaron sent Rev. Cross a check for \$1,000, approved unanimously by the board of directors, as a contribution for "the rebuilding of your structure and for the bereaved families."

"We feel that whenever an attack of such a vicious nature takes place in a House of Worship, all men of God must rise up and stand together," a letter to Rev. Cross, signed by Temple of Aaron president Eugene J. Schway, said.

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The Conversion of Chaplain Cohen

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Three months passed, and David was still waiting to hear further word about his enlistment. Meanwhile, six of his fellow classmates had entered Army Chaplain Training School and two, more fortunate ones, had been rejected. ("One had very bad eyes, and the other had a very good psychiatrist," he explained to his foster parents.) But no notification whatsoever came to David.

"Maybe they've forgotten all about you, halvai!" Tante Dvorah suggested hopefully. "Or maybe your bloody nose in Whitehall made a good impression on somebody there, halvai!"

Uncle Asher shook his head hopelessly. "Dvorah, maybe you'll stop already with your halvais. Halvai!"

When still another month passed with no word from Washington, David called Dr. Greenberg to inquire about the delay. "Why don't you come over to my office next Tuesday?" Dr. Greenberg said. "I have an empty half hour at two o'clock."

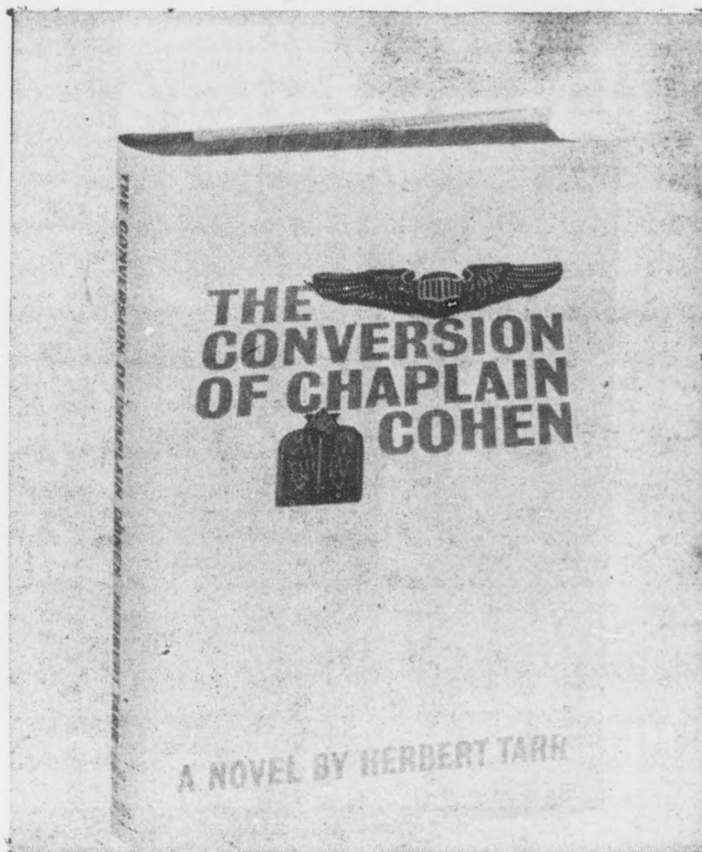
David arrived late for the appointment, well aware of the subconscious reason for his tardiness: He disliked Dr. Greenberg. For with his highly polished manner, assiduously cultivated speech, mellifluously intimate voice, supremely humble self-assurance, manipulative approach and sanctimonious mien, Dr. Greenberg looked to David like a confidence man who had made good. He even sported the confidence man's title of "Doctor," the product of a degree conferred on him by some post office box number in New Mexico. David recalled one of Dr. Greenberg's most impassioned exhortations to his class: "Get your doctorates as soon as you can, boys. You have to impress your congregants — that's the most important thing. So get those Ph.D.'s — it doesn't matter from where or in what, just so long as you have that title." Idly David had remarked, "I've always been interested in animal husbandry." "Good, then get your degree in that," Dr. Greenberg had swiftly replied.

David disliked Dr. Greenberg's office even more than its occupant because it suggested that in his youth the rabbi had taken a vow of prosperity. The carpet on the floor was much too thick, the furniture too plush, and the drapes too heavy to let resound from the room anything but an "Amen." The luxuriant fabrics in the room muffled sounds so much that one felt he had to shout to be heard. And, according to David's way of thinking, that was one of the major functions of a clergyman: to shout, to protest, to disagree. What kind of religious leader was content to be a mere echo of his people, a non-habit-forming tranquilizer, or a congregational pacifier?

Seating himself in a chair so comfortable that it felt as if its arms were loving him, he noted that Dr. Greenberg was smiling even more than usual. Oh-oh, David thought, he has bad news for me.

"I have good news for you," Dr. Greenberg began.

"I just spoke to Washington yesterday, and you'll be able to go into service next month. Your class begins on the fourth of December."



David relaxed. "That is good news. Because being ripe to go into service as I am, no congregation wanted to take me."

"I assumed you'd think that way. That's what I told the Chief's Office at Headquarters USAF."

"The Chief's Office? Yoosaf? What's that?"

"The Chief is the Chief of Chaplains, and USAF is the United States Air Force. You should learn that much terminology before you enter —"

"The Air Force? What has the Air Force Chief of Chaplains to do with Army chaplains like myself?"

"That's why I wanted to see you, my son — to explain —" Dr. Greenberg paused just long enough for David to say, "Uh-oh." "The quota for Army chaplains is filled. So is the Navy's. That leaves —"

"The Air Force!"

"It would seem to be the Lord's will," said Dr. Greenberg, accepting David's fate with no difficulty at all.

"Impossible!" Surely the Lord knew, even if Dr. Greenberg did not, that David was scared to death of flying.

Dr. Greenberg shrugged. "Let's just say then that it is the Army's will. It seems that Army authorities received an uncompromising letter about you from some doctor, and —"

"Oh! I can explain that —"

Dr. Greenberg held up his manicured hands. "There's no need, my son. The Army has already filled the slot that was intended for you, and now they're not taking any more Jewish chaplains for eight months."

"But I have to explain." And he hurried on to tell of the incident involving the examining doctor's abuse of the Puerto Rican youngster and his coming to the defense of the hapless boy.

When he finished, Dr. Greenberg commented, "So?"

"So!"

Dr. Greenberg heaved a sigh. "So you did right, my son. Good for you. But surely by now you must have realized that if you're going to insist on telling people the truth, you'll have to learn to take the consequences. For

example, at Rabbinical Seminary you couldn't have expected the faculty there to embrace you after they selected you, as the most promising student, to speak at Founder's Day Exercises, when important contributors and people from all over the country were in attendance, and you chose to preach on What's Wrong with Our Rabbinical Seminary. Or take the time when Rabbi Kasdan exclaimed how fair and impartial he was in placing student rabbis in pulpits; for once you did not speak out, and that was good. But you sat there looking at him as if he had just announced that the moon was made of gefüllte fish, and that was worse. Is it any wonder then that you were assigned a congregation with 19 families in it five hours from New York? Rabbi Kasdan may not be impartial, but he does have very sensitive feelings, you know. Now we have this doctor at Whitehall Street. His action in blackballing you is deplorable, of course, but it is understandable. And when I say that, I hope you don't think I'm biased against you merely because you happened to criticize my last demonstration sermon as being Norman Vincent Peale with a skullcap."

What was the use of trying for debater's points now? David figured; so, instead of defending himself, he asked, "What about the Marines?" They were rough and tough but at least they were rough and tough on the ground.

"Are you perhaps afraid of flying? Is that it?"

David cleared his throat. "Afraid?"

Dr. Greenberg probed again. "Are you afraid to fly?" David hesitated. "You can tell me, my son."

Yes, I'm deathly afraid of flying; David was not ashamed to admit it to himself. "Of course, I'm not afraid to fly," he lied. He, so proud of his rationality, was ashamed to admit his phobia to others.

* * *

The next morning David went to McGuire Air Force Base near Trenton, volunteered and underwent another physical exam.

New Best-Selling Novel A Big Hit Since Spring

Rabbi Herbert Tarr, whose "The Conversion of Chaplain Cohen" begins in an abridged serialization in the National Jewish Post and Opinion this week, has become a fascinating and even controversial literary figure on the strength of his first and only novel.

The book caught on among the general public almost immediately after publication and was soon on the best-seller list. Rabbi Tarr, a bachelor, then decided to leave his pulpit at Westbury Temple in Westbury, NY, and pursue a literary career.

Rabbi Tarr did not give what might have been thought as the usual reason — a desire for fame and fortune — for leaving the pulpit. Instead, he said that he could better preach to people through his literary works, partly because "I have a sneaking suspicion that people appreciate what they have to pay for." He said that he could preach better as a novelist than as a clergyman because "religion is basically out of touch with the people."

Rabbi Tarr was criticized for these statements. Emanuel Scoblionko, national vice-president of

There, despite remembering this time to confide to the nose doctor that his nose never hemorrhaged more than once a day, he passed the exam.

Tante Dvorah took the news stoically. "Duvid, there are all kinds of new diseases going around between now and December. Who knows? Maybe you'll be lucky yet."

"You tante," Uncle Asher noted, "has low hopes."

Within four weeks, David was awarded his commission and sworn into the Air Force at a familiar place, 39 Whitehall Street. And three weeks later he was ordered to report to Chaplain Training School at Landers Air Force Base, Texas, on December 4th.

Tante Dvorah and Uncle Asher took David to the train at Pennsylvania Station. There Uncle Asher continued to express his disappointment over David's refusal to fly. "A chaplain in the Air Force yet traveling by train — it's blasphemous!"

Tante Dvorah interrupted. "Leave Duvid alone. Let him make up his own mind, Asher," she said, always open-minded whenever anyone's decision coincided with her own. "Duvid prefers to go by train, so let him. Would I think of trying to change his mind if he wanted to go by plane?" The answer to that question was so obvious that no one bothered to answer it. "Besides, being alone on the train for three days will be good for Duvid. It will give him plenty of time to think about getting married already."

David smiled. "Tante, you're playing our song again." Even before he had known the difference between boys and girls, his aunt had indoctrinated him with the difference between a bachelor and a husband. The former was, to put it baldly, "a bummer," while the latter was "an absolute necessity."

the United Synagogue of America (Conservative), recently challenged "the unfortunate aspersions upon the receptivity of synagogue worshippers to the message of religion. . . . If religious leaders have not abdicated their duties in favor of the government of the United States," he said, "we are certainly not going to abdicate in favor of Hollywood."

Scoblionko's reference to the movie capital came after Rabbi Tarr announced he would be going to Hollywood next month to do the screen adaptation of his novel. He is also slated to pen his first play this season for Broadway, "The New Frontier," which deals with a political science graduate who takes President Kennedy's inaugural address to heart and decides to pattern his life after it. He is also working on a Broadway musical with a biblical theme.

Still and all, "The Conversion of Chaplain Cohen" has maintained its popularity in book stores since the early spring. This abridged version will appear in eight installments in the Post and Opinion over the next eight weeks for your reading enjoyment.

"After all, Duvid, you're twenty-four years old now. It's time already."

"Tante, I'm twenty-three."

"So it's time already you settled down. You're not getting any younger, you know. You owe it to your unborn children that they shouldn't be getting an old decrepit for a father."

David chuckled. "How my unborn children must hate me for depriving them of a mother up until now!"

"Exactly," Tante Dvorah said in earnest. "Duvid, it's time already you picked a wife, settled down, raised a family, had aggravation like everyone else, and gave us a little nachus."

Nachus! Translated, that pregnant Yiddish word meant some nebulous pleasure that a person could never keep or even acquire for himself but which he was forever obliged always to give away to those who loved him. Specifically, nachus usually meant a wife; paradoxically, it wasn't the newlyweds who enjoyed the most nachus then but their respective parents, families and friends. Even more specifically, nachus meant children, on whom one could finally exact revenge by demanding nachus from them even as it had been demanded from him.

David looked at his aunt and uncle — she, with hands chapped and hard from selling fruit and vegetables outdoors in all kinds of weather, the face ruddy and round and invariably smiling, the heavy body more accustomed to half a dozen sweaters at one time than a single coat, the hair the color of moonlight now, but the dark eyes still bright; he, with his slight wiry body strong and bent from lifting too many fruit and vegetable crates for too many years, the wind-burned skin, the swarthy face impassive except for the wry mouth — the childless couple who had taken

(Continued on next page)

Record Year Seen For Israel Tourism

JERUSALEM — Tourism, Israel's second largest business, reached record proportions last year and all indications are that it will exceed those figures in 1963.

Last year, 183,701 tourists visited Israel and profited the state by \$33 million. In the short space of two years, between 1959 and 1961, the number of tourists visiting Israel and the amount they spent almost doubled.

It is expected that this momentum will carry over this year as reports from the Israel Government Tourist Office certify that monthly figures are being handily surpassed. The United States supplies the greatest number of tourists to Israel, mostly Jewish. Of the annual visitors from all countries who visit Israel, two-thirds are Jewish.

A continuation of the current five-year plan (1961-65) to aid the tourist industry will be seen this year. This plan encompasses expanding hotel accommodations, encouraging and developing popular tourism and improving the services which the tourist will use.

There will be three new luxury hotels opened in the future: the Dan Carmel in Haifa on the Mediterranean, the Desert Inn in Beersheba in the Negev and the Queen of Sheba in Eilat on the Red Sea. In addition, there will be a number of new less luxur-

ious hotels and youth hostels opened which will increase the number of available places to stay considerably.

There is a growing indication that tourism is becoming decentralized. In 1955, for instance, 90 per cent of the tourists used Israel's three major cities — Jerusalem, Tel Aviv and Haifa — as their base of operations for seeing the country. That number today is 70 per cent.

Another new development is the professional tour for people from all walks of life from air conditioner salesmen to archaeologists. Also there are an increasing number of religious pilgrimages being made.

Israel last year hosted 14 conventions on religion, science, economics, education, medicine and music which were attended by 4,000 people. This year, there will be 24 international conventions at which 13,000 people from many countries are expected to attend.

The government is also seeking to bring Israeli visitors closer to the Israeli people through evenings of Israeli folklore and overnight stays at kibbutzim. On the other end of the spectrum, there is a modicum of night life in the cities. Tel Aviv, for example, offers cabarets which feature everything from belly dances to strip teases to snake charmers to the twist.

Swiss Cataloguing Unclaimed Assets Left by Refugees from World War II

GENEVA — Authorities in Switzerland have started cataloguing all properties left there by refugees before and during the war who have not returned to claim them.

The Swiss law passed last year provides for all banks, lawyers, insurance companies, business agents, trustees and private individuals to inform the authorities of all assets in their possession which belong to aliens or stateless persons of whom there has been no trace since the end of the war. The authorities are then empowered to check the books of anyone believed not complying

with the above law.

They are also given authority to open all deposit boxes and check bank accounts where they believe monies or properties might be connected.

All assets recorded under the law will be given to the rightful heirs if they can be located and if not, into a special fund which the government will administer. The Parliament has as yet to decide what use this fund will be put to.

All persons who believe they might have a claim to any assets recorded cannot submit it until next February.

Chaplain Cohen

(Continued from preceding page) the orphaned David into their home, rearing him since the age of seven yet refusing to be called "Mama" and "Papa" for fear that he would forget his real parents.

David grabbed their rough peddlers' hands in his smooth student ones. "How can I ever begin to repay you two for what you've done for me!"

Uncle Asher spoke gently: "Duvid, there's a saying: 'The love of parents goes to their children, but the love of these children goes to their children.'"

"That's not so!" David protested. "I'll always be trying to —"

Tante Dvorah interrupted. "Duvid, what your Uncle Asher means is that a parent's love isn't to be paid back; it can only be passed on. That's how ignorant people like your uncle and myself, who don't even speak good English yet, can become

the teachers of future brilliant generations — through love that's passed on. That's how your real parents — may their memory be a blessing! — still live on like those stars I read about in Mr. Ripley. They're no longer there — they became extinguished millions of years ago, believe it or not — but their light still shines on us."

The conductor announced, "Last call! All visitors off the train!"

Tante Dvorah pulled herself away from David and forced a smile. "Good-bye, Duvid. Be good."

David forced a smile too. "Be good? What a thing to tell a rabbi!"

"Imagine!" Tante Dvorah exclaimed, and there was wonder as well as pride in her voice. "Out of our fruit store — a rabbi!"

"Good-bye, Duvid," said Uncle Asher quietly, thumping his nephew on the shoulder. "God lead you in the right path."



Special Television Drama for Yom Kippur

A one-hour drama of a conflict of an American Jewish family which comes to the surface during the High Holy Days season will be presented Sunday at 10 a.m. EDT on the CBS Television Network. Stephen Chodorov's "In the Last Place" deals with a student at a German university (Ira Barmak, reclining) who wants to visit the site of a Nazi concentration camp where members of his mother's family were killed. Sylvia Sidney (left) portrays the mother.

Amendment OKing Prayer in School Introduced by NY House Republican

WASHINGTON D. C. — A drive has begun in Congress to pass a Constitutional amendment which would permit voluntary prayers to be read or listened to in public

schools.

Rep. Frank J. Becker (R-NY) introduced the amendment which was drafted by a six-man committee representing 60 members of the House. These members had submitted other amendments to the same effect which would nullify the Supreme Court decision against required prayer in school by constitutional amendment. Becker's amendment is aimed at consolidating those of the 60 House members into a single proposal.

He has also filed a petition

which would get a proposed amendment to the House floor for a vote but so far has only 83 of a needed 218 signatures. Becker said he hoped to garner new support with the submission of legislation.

The amendment reads: "Nothing in this Constitution shall be deemed to prohibit the offering, reading from or listening to prayers of biblical scriptures, if participation therein is on a voluntary basis in any governmental or public school, institution or place."

Precedent Seen Set In Europe On Sabbath Freedom, Local Laws

BRUSSELS — A Belgian Jew, who had been denied unemployment insurance because he had refused to register at the unemployment office on Saturday, as required by a local law, has won his court case enabling him to draw unemployment insurance.

The man had claimed that he was being discriminated against because of his religion, as he would have to violate the Sabbath to comply with the regulation. The court, in ruling in his favor, cited Article 9 of the European Convention of the Rights of Man which says that "freedom to practice a religion cannot be subjected to any restrictions other than those necessitated by public order and public security."

Because of the court's citing of the Convention, observers believed that a precedent had been established in matters such as these in other countries who signed the declaration

Burial Place of Abraham Won't Be Dug at Hebron

PRINCETON, N.J. (P-O) — The Cave of Machpelah (Cave of the Patriarchs) where tradition decrees Abraham, Sarah, Isaac, Rebecca, Jacob and Leah are buried, will not be touched when Hebron is excavated for the first time next summer.

Prof. Philip C. Hammond of the Princeton Theological Seminary, who will head the American expedition in Jordan, said that Jordanians would not permit the Cave to be examined because Abraham, through his son Esau, is considered a patriarch of the Moslem religion. The Hebronites, he said, "don't want anybody poking around there at all."

What Prof. Hammond and his party hope to learn is the actual

location of the city, the first capital of King David. He also hoped to go beneath that and search for Hittite remains. When Abraham originally purchased the land for a burial place, he bought it from a Hittite.

Prof. Hammond said the expedition would begin excavating July 15 and continue through Sept. 15. He envisioned the job as a five-year enterprise because of the great size of the site.

He said the group is aiming at a specific number of cities in the area to determine where King David's city actually was located. There are five cities he has selected for preliminary excavation where he hoped to find the walls of King David's city.

Creche on School Lawns Upheld by Judge in NY

HARTSDALE, NY — A New York State Supreme Court justice has ruled that a nativity scene on a public school lawn does not violate the First Amendment of the Constitution as it is a "passive accommodation of religion" and no one is forced to look.

Justice Hugh S. Coyle so decreed in judging a suit brought by 16 private Hartsdale residents against a manger scene set up on the lawn of the Central Ave. elementary school last Christmas. They used it as a basis for an action to remove all religious symbols from schools, naming the Crucifix, Star of David, minaret, representation of Buddha and emblem of Mohammed in the suit.

Judge Coyle, in supporting the Hartsdale Board of Education's 3-2 decision to display a creche each Christmas, said that such a display is not "active involvement by the government in religious exercises." It thus does not fall in the same category as required classroom Bible recitation or the Lord's Prayer, which were declared unconstitutional by the Supreme Court, he said.

To grant in favor of the suit would "be tantamount to sanctioning judicially a policy of non-recognition of God in the public schools," Judge Coyle said. It would be a "denial that religion has played any part in the formulation of the moral standards of the community," he said.

Teen Talk

Teens Have Much Forgiveness To Ask Others on Yom Kippur

By JUDY MOSS

For many Jewish teen-agers Yom Kippur is a day of deep thought and profound decision-making.



JUDY

Un- fortunately, the deep thought is concerned primarily with selection of clothing to wear to services, and the important decision-making relates to social contacts to be made at services.

IT'S TERRIBLY IRONIC that the most solemn day in the cycle of the Jewish year should have become degraded into a time for fashion parades and socializing. The introspection appropriate to Yom Kippur is missing entirely. Teens sit and count the pages till the end of services; they chatter and whisper and giggle; they chew gum; they stroll and mix outside the synagogue during services.

Perhaps it's true that they are reflecting their parents' lack of

seriousness and lack of attention to the significance of Yom Kippur.

Yet I have enough faith in teens to think they could make up their own minds about their behavior at services. If the parents behave like children, the teens have all the more reason to behave as adults!

MAYBE TEENS have the feeling that Yom Kippur doesn't apply to them. After all, they haven't committed any offenses. They haven't murdered, stolen or committed any civil crimes. But Yom Kippur is a time for all Jews, as a group, to confess their misdeeds. Further, it is not the mammoth crimes that we are called upon to confess, but the insidious unkindnesses that creep into our relationships with others.

Are we all completely free from guilt, so much so that we can spend Yom Kippur as one big social party?

●Have we never been disrespectful or inconsiderate of our parents whose chief concern is our happiness?

●Have we never displayed a lack of respect to teachers who are dedicated to helping us learn?

●Have we never gossiped about another person?

●Have we never snubbed another human being?

●Have we never embarrassed or neglected smaller brothers and sisters?

●Have we never whined ungratefully for more material possessions, forgetting how much we

have?

●Have we never let the pressure of group opinion keep us from standing up for our own principles?

●Have we never taken part in cruel, senseless pledging and initiation procedures in social clubs?

●Have we never laughed at another person when we should properly have helped and supported him?

●Have we never cheated on exams?

●Have we never lied?

Well, those halos look a bit tarnished and those white wings look rather dingy. No one of us is such an angel that we can afford to pass up the opportunity to examine our behavior and resolve to better it.

Fur Judaism doesn't ask us merely to confess to our faults and misdeeds. It requires that we ask forgiveness of the people we may have wronged.

IT FURTHER REQUIRES that we must avoid repeating the misdeed and substitute constructive good deeds instead. It seems we all should have plenty to think about sitting quietly in services on this holiest of days.

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Anti-Defamation League of B.B. 515 Madison Ave. NYC 22

Farband Labor Zionist Order 575 6th Ave., NYC 11. YU 9-0300

Jewish National Fund 42 E. 69th St. NYC 21. TR 9-9300

Kashruth Supervisors Union 205 W. 14th St., AL 5-7330

Lubavitcher Hqts. and Merkos L'inyanei Chinuch 770 Eastern Parkway Brooklyn, 13 N.Y. HY 3-9250

National Community Relations Advisory Council, 55 W. 42nd St. NYC 36, LO 4-3450

Poale Agudath Israel of America 147 W. 42 St., NYC 36. BR 9-0816

Religious Zionists of America (Mizrachi-Hapoel Hamizrachi) 80 5th Ave., NYC 11. WA 4-7940

Synagogue Council of America, 235 5th Ave., NYC 16. MU 6-8670

Union of Orthodox Jewish Congregations of America 84 5th Ave. NYC 11. AL 5-4100

Zionist Organization of America, 145 E. 32nd St., NYC 16, MU 3-9201

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BG Gives "Look" Royalty Check To Orientals' Education

JERUSALEM — David Ben Gurion has gotten rid of a royalty check even before it has arrived. He donated the amount, which came to \$10,000, to be used to further the education of the children of new oriental immigrants to Israel.

The fee was paid the former Prime Minister by Look magazine for an article which he contributed.

Rosenfeld President Of Jewish Scientists

NEW YORK — Dr. Azriel Rosenfeld, director of Research at Budd Electronics Corp. in New York and assistant professor of Physics at Yeshiva University, was elected president of the Association of Orthodox Jewish Scientists at the group's recent convention.

Dr. Rosenfeld was former vice-president. He was replaced in that post by Dr. Seymour Glick, research fellow at the National Institute of Health at Veterans Hospital, Brooklyn.

Montreal World's Fair Mulls '67 Synagogue

MONTREAL — The 1967 World's Fair in Montreal has been asked to consider setting up a synagogue and other houses of worship by the Synagogue Council of Greater Montreal.

The Commissioner General of the Fair said the suggestion would "be given very serious consideration when the time comes for us to consider the allotment of our various pavilions and other buildings such as chapels."

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WHAT FOODS THESE MORSELS BE

Highly Recommended Recipes for Succot

By SARAH LIEBER

Even though tonight begins the solemn fast of Yom Kippur, we must talk food. I hope you will



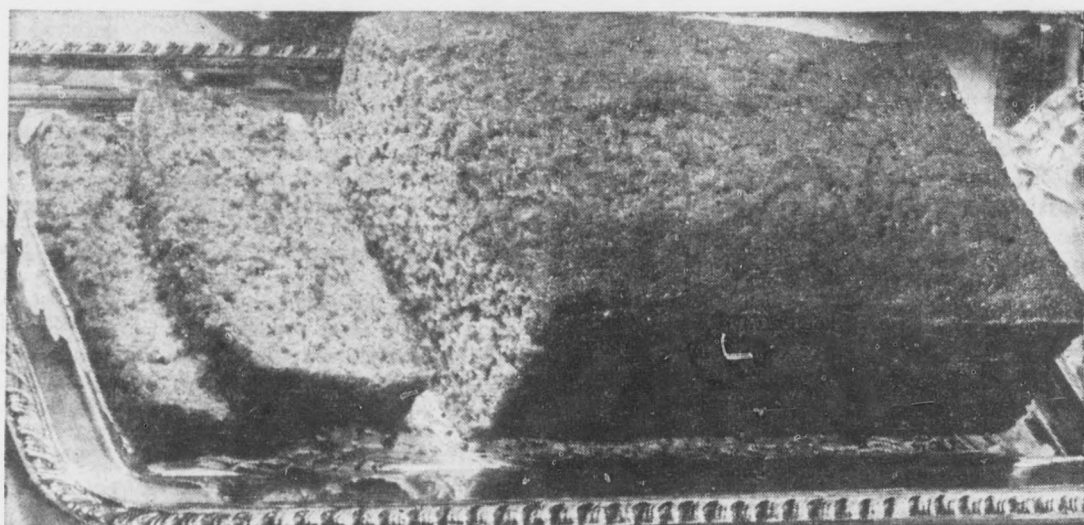
Sarah extend the traditional and time honored wish, "May the inscription be good."

For Succot, of course, we will want to serve cakes, cookies and other maicholim in the succah. Below are some recipes which some highly recommended from various good balaboostas. Put them in your file for next week's yomtov.

ORANGE HONEY CAKE

- 1 can (6 oz.) frozen orange juice concentrate, undiluted
- 1 cup honey
- 1 cup very strong black coffee
- 4 eggs
- 2 tbsps. oil
- 1 cup sugar
- 3½ cups sifted all purpose flour
- ¼ tsp. salt
- 2 tps. baking powder
- 1 tsp. baking soda
- 1 tsp. allspice
- 1 tsp. cinnamon

Combine orange juice concentrate, honey and coffee. Beat eggs until light in color, then gradually add oil. Beat in sugar gradually. Sift together dry ingredients and add to egg mixture alternately with the liquid mixture, about one-third of each at a time. Mix until smooth. Pour into two greased nine-inch by five-inch by three-inch loaf pans. Bake 70 minutes at 325 degrees or until done. Cool before removing from



Holiday Recipe

This orange honey cake is a wonderful recipe for yomtov meals, particularly at Succot. By topping the honey cake with the honey orange sauce (recipe also below), the Jewish balaboosta has a dish fit for a king.

pans. Slice and serve with Honey Orange Sauce.

HONEY ORANGE SAUCE

- 1 can (6 oz.) frozen orange juice concentrate, undiluted
 - ½ cup honey
 - 1 orange, peeled and diced (optional)
- Blend together juice and honey. Add diced orange. Serve with honey cake or over puddings, ice cream and other cakes.

KICHLACH

- 3 eggs
 - ½ cup oil
 - 2 tbsps. sugar
 - 1 cup sifted all purpose flour
 - ¼ tsp. salt
- Beat the eggs until light, then beat in oil, sugar, flour and salt. Beat until very smooth. Drop by the teaspoonful onto a greased baking sheet, allowing about three inches between cookies, for expansion. Bake 15 minutes at 325 degrees, or until puffed and brown on the edges. Poppy seeds may be added before baking if desired.

pan. Bake 15 minutes at 325 degrees, or until puffed and brown on the edges. Poppy seeds may be added before baking if desired.

HONEY COOKIES

- 2 eggs
- ¾ cup sugar
- Two-thirds cup honey
- ¾ cup sliced almonds
- 2½ cups sifted all purpose flour
- ½ tsp. cinnamon
- ½ tsp. powdered ginger
- ½ tsp. nutmeg
- ¼ tsp. baking soda

Israel Scholarships

More than \$333,333 has been spent in Israel on secondary and vocational scholarships for 70,000 students from Oriental and new immigrant community.

Holiday Observance

The House of Representatives did not hold sessions this year on the first two days of Rosh Hashanah.

½ cup chopped candied fruit peels

Beat the eggs and sugar together until fluffy. Beat in the honey and then the nuts. Sift together all dry ingredients and work into the honey mixture. Add candied fruit peels. Form into a ball of dough

Farband Now Renting Automobiles in Israel

NEW YORK — The first car rental company in Israel sponsored by a public body has been established by Farband-Labor Zionist Order.

Called "Farband Tours Ltd.," the self-drive service has been licensed by the Israel Ministry of Transportation and began services recently. It has a car rental fleet of 25 US and Israeli autos and plans to double that number shortly.

and refrigerate. Roll out as thin as possible and cut with cookie cutters. Place on a greased cookie sheet. Bake 15 minutes at 350 degrees or until golden brown. Remove to a cooling rack.

COCONUT ORANGE JUMBOS

- 2½ cups sifted all purpose flour
- ¼ tsp. salt
- ½ tsp. baking soda
- ¾ cup shortening
- ½ cup sugar
- ½ cup light corn syrup
- 2 eggs
- 2 cups shredded coconut
- ½ cup orange juice, reconstituted

Sift together dry ingredients. Cream shortening and sugar together until light and fluffy. Add syrup. Blend thoroughly. Blend in syrup. Add eggs, one at a time, beating after each addition. Stir in coconut. Add sifted dry ingredients alternately with the orange juice. Drop by teaspoonfuls onto a greased baking sheet. Bake 15 minutes at 350 degrees.

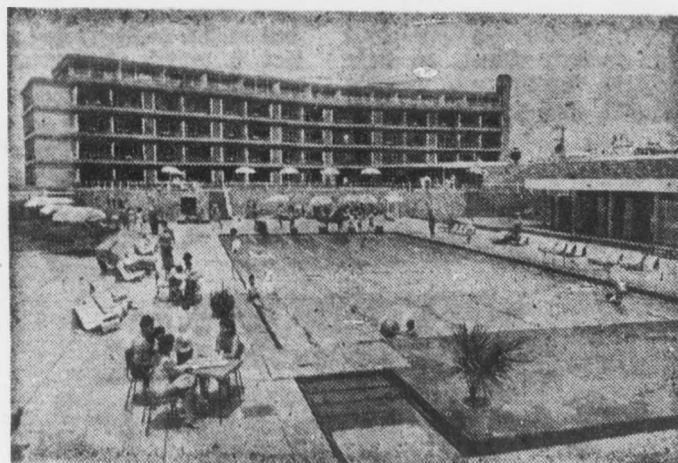
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Why All This Sudden Shock?

The revelations coming out of the Senate Foreign Relations Committee hearings on the Jewish Agency and the Jewish Telegraphic Agency seem to have shocked parts of the U.S. Jewish leadership and some parts of the Jewish press.

Yet there was nothing new about the disclosures that Jewish Agency funds — originating in the United Jewish Appeal — were keeping the American Zionist Council alive.

This was common knowledge — printed in this paper time after time.

Even the news that the Jewish Telegraphic Agency was supplied from the same source somewhere in the neighborhood of \$1 million over the decade from 1950 to 1960 was printed here, although the precise amount we were unable to divulge.

If any emotion is warranted, it is shock that the Jewish leadership and the Jewish press which knew all these facts accepted them as inevitable, and now tries to make it appear as if a great hoax was perpetrated on them.

The difficulty with criticism of the Jewish community is that almost without exception the person or organization being criticized is at one and the same time guilty of action that warrants criticism while doing also much good work.

This inhibits the editorial writer, but in the long run when criticism is withheld evil is compounded.

Trude Weiss Rosmarin in her "The Jewish Spectator" has reprinted salient parts of the testimony of the Senate Foreign Relations Committee hearing on The Jewish Agency.

It reveals clearly that United Jewish Appeal funds were used to finance the work of the American Zionist Council. Well over one-half million dollars a year were involved.

The testimony also revealed that subventions totaling close to or over one million dollars were made by The Jewish Agency to the Jewish Telegraphic Agency, which after a few years, the Agency took over.

In the case of The American Zionist Council every knowledgeable person in the U.S. Jewish community including the editor of The Spectator was aware that the Council was supported by the Jewish Agency, whose funds came from the United Jewish Appeal campaign.

If in the case of the Jewish Telegraphic Agency, this was not as commonly known, it was because the Agency lied when The POST and OPINION printed the news that it was loans from the Jewish Agency which was keeping the JTA alive.

You had a situation in the case of the JTA, where the one body that should have been the watch dog (this is the role of the press) for the community, was owned by one part of that community. That same condition exists now.

We are not here so much concerned with the past as we are with the future, which from this vantage point seems to be no better as far as accountability for charity funds is concerned than it was when a Jewish Agency official could tell the Senate Foreign Relations Committee that the funds which were supplied to the American Zionist Council came not from charity contributions to the UJA in America, but from charity contributions to the UJA in South America, Australia and Europe. It was all right to deceive the Jews of these nations who thought their funds were being devoted to relief needs, just so the Jews of the U.S. were not deceived.

The Jewish leadership and the Jewish press glossed over the accounts in the P-O to the effect that Jewish Agency funds were keeping the JTA alive. No one wanted this situation to exist, but the JTA was required, therefore the leadership was willing to turn its eyes away.

Is there an answer to this unsavory situation.

Yes there is.

For one, we need a watchdog, a strong independent Jewish press which will not be afraid to confront the leadership when it needs to be challenged.

Number two is a corollary. An educated Jewish community will demand the facts and refuse to be silenced by the kind of self-appointed leadership which today dominates almost every major Jewish organization.

The EDITOR'S CHAIR...

We have a long letter from Alexander Miller, director of the National Community Service Division of the Anti-Defamation League of B'nai B'rith, which needs no explanation, but which we'll add a note to after you've gone through it.

Dear Gabe:

Your timely editorial in the Sept. 6 issue of the National Jewish Post in which you draw the distinction "between the beliefs of Jewish leadership and that of the average Jewish man and woman, between what Judaism preaches and the Jew practices" makes a point that needs to be iterated again and again. I hope your statement will create the comment and capture the attention it deserves.

For too long we have taken for granted that just because Jews are the people of the Book; just because Jews have a religious identity steeped in social justice; just because for generations Jews have been persecuted as members of a minority; just because in our time Jews have experienced the trauma of the unspeakable Hitler era, that therefore, Jews have developed a built-in reactor system that makes them sympathetic to the tribulations of other minorities. For too long we have been complacent about the attitudes of our young people believing that by some strange process of osmosis they will capture the ideals that should guide (but too frequently elude) their elders.

It is trite, but true, that Jews react to situations not only as Jews, but also as members of the white group, as residents of a geographical area, as small home owners, as parents of school children. The wisest teaching of a Rabbi can be forgotten in the face of the personal insecurity posed by a Negro family buying a home on the same street.

Granted the problem and granted the challenge. What then can be done by Jewish leadership and Jewish organizations? I propose the following:

First, the problem must be recognized. For too long we have tried to hide or rationalize away the prejudiced attitudes of some of our co-religionists. Only by facing up to this problem can we begin to tackle it. To this end I would hope that every Anglo-Jewish paper would print editorials similar to the one you have carried; that Rabbis would sermonize on this theme — and not only on the high holidays; that Jewish organizations would hold frank discussion meetings to determine the actual attitudes of their rank and file membership.

Secondly, it is not enough for Jewish organizations and congregations to make pious declarations on behalf of brotherhood and against sin. They

must begin to accept the responsibility for building correct attitudes among their constituents. To carry this out, self education should occupy a high priority in the program of every Jewish group. A program of this sort should expose the membership not only to their own teachers, but also to the representatives of the various Christian denominations who, frequently, they will find are ahead of them in their concern for social justice. The membership, likewise, should be exposed to the leadership of Negroes and other minority groups to learn at first hand their goals and aspirations.

Finally, I would like to see more Jewish group involved in direct social action. One of the best ways to educate is through doing. For example, when a Negro moves into a hitherto white area, a Rabbi, or the chairman of a congregation, or the president of a B'nai B'rith lodge, should take on the responsibility of being the catalyst for bringing the neighbors together to make certain that the reception to the new family is a correct one. This role I am suggesting for local Jewish leadership is difficult and can be most unrewarding. I know. I have been through these sessions myself many times over the past twenty years. At these meetings you have to deal with people who are frightened, frustrated and insecure. But we need to find the courage in our leadership to undertake this task. Only then will we be able to close the gap "between what Judaism preaches and the Jew practices."

ALEXANDER F. MILLER

Director

National Community Service Division

Anti-Defamation League of B'nai B'rith

We have a suggestion.

It was made here not too long ago, when someone in the Reform Jewish family exhorted their members to follow the teaching of Judaism in respect to the Negro. We suggested a pledge be signed. We still recommend the same step. Of course the pledge can be conveniently ignored but it also can be most effective when a Negro family moves into the neighborhood or Negro children enter the school where one's own children attend.

This pledge could be presented to every organized Jew, and achieve a miracle. The unorganized Jew would be shocked and pleasantly surprised to see the Judaism he neglects begin to make meaning, and we just might start the whole Jewish community to thinking just what it is their Judaism asks them to do.

We Who Know the Road Must Speak Out

By RABBI MAURICE DAVIS

The Sixteenth Street Baptist Church of Birmingham, Ala., was bombed on a Sunday morning,



Rabbi Davis

while grown-ups were praying, and children were studying. Four little girls (the youngest 10, the oldest 14) were murdered while putting on their choir robes. As of this writing, the police have discovered no clues.

Our entire nation was shocked into disbelief, and suddenly sickened. We should be sickened, but not suddenly. Nor should we be so surprised.

The Governor of Alabama called it a tragedy, a nice neutral word devoid of blame, like "earthquake" or "hurricane." He implied it could have happened anywhere. Perhaps. But Negroes have long called that city, "Bombingham," and with good reason. This latest was number 41.

The Governor of Alabama has offered a \$5,000 reward for the capture of the criminals. This is not much of a risk. In the last 6 years there have been 17 bombings, and no one has ever been convicted.

The Governor of Alabama said that they did not need any further outside agitation. He was quite correct. There has been enough

agitation within Birmingham. This is the city that closed the parks lest Negroes walk in them; that tore down its park benches lest Negroes sit on them; ripped out its public water fountains lest Negroes drink from them. This is the city whose Police Commissioner, "Bull" Connor used fire hoses and billy-clubs on little children, and who told his Police Sergeant, "Let them get to the corner. I want to see my dogs work!"

The truth of what happened is painfully clear. A group of law-abiding citizens were worshipping God in their church, on their Sabbath. They were brutally bombed. And this happened in

America, where freedom and equality are preached and boasted.

All that remains is to name those responsible. Every American citizen who participates in prejudice, or fails to oppose it, is responsible. Segregation and discrimination, lead to bombing and lynching as surely as anti-Semitism leads to Auschwitz and Buchenwald. And any man who walks that path, has not the right to be amazed at where it leads.

We who know the end of the road, must say this openly, and believe this implicitly and practice it publicly. And privately. And always.

the NATIONAL Jewish Post & OPINION

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Problem of Israel's Synagogue Activity

By M. Z. FRANK

"Some of us," said Meyer Kaplan, "have made it a monologue



— by coming from America to live in Israel. We are struggling to synthesize American and Israeli Jewry in our lives. . . The American Jew

M. Z. Frank must recognize that we, Americans in Israel, have a central role in bridging the gap between himself and Israeli Jewry. . . We need the support of American Jewry so that we may not be tempted to run back to the States, nor succumb and be completely ab-

sorbed. The American Jew. . . should not abandon us because we left America."

I AM QUOTING Kaplan because I think his words contain more in one paragraph than most of what I have heard and read about Americans in Israel. The quotation is from an address he delivered before the American Jewish Congress Dialogue in Israel last summer.

The whole proceedings deserve special treatment, but we shall leave it for another occasion. About Meyer Kaplan, let me merely add that he is now the President of the Association of Americans and Canadians in Israel and that he works for the Israel Police.

LET ME NOW ADD some lines about Leib Glantz, the

American cantor who has tried to pioneer raising the musical and artistic level of liturgical singing in Israel. For nine years he has been doing it with his primary center the Tiferet Zvi Congregation in Tel Aviv and his secondary center the Academy of Cantorial Music he created, also in Tel Aviv. From time to time paid visits to this country to record (Victor and Famous sell his records) or to appear in a concert. His wife, Miriam, one of the leading social workers in Israel, has not been to the States for nine years — until now.

Glantz got an engagement for the High Holy Days at the Kehilat Israel in Newark, N. J. His seliehot this year were broadcast on WABC. He will probably remain here till midwinter. Miriam is going back in October to their modest apartment on Keren Kayemet in Tel Aviv and to her social service job.

GLANTZ is the only cantor in Israel who is a member of the Composers' Associations. Judging by what Israeli musical critics write about his work, he has succeeded in retaining the spirit and the practice of traditional Jewish liturgy while raising it to the highest artistic level of Western music. He has not deviated

from the traditional form and spirit as the Conservatives have; on the contrary, his cantorial singing is strictly in line with Orthodox practice, which he considers musically superior.

He has succeeded in attracting, on the one hand, traditional Jews who appreciate better artistry, and, on the other hand, Jews who had not been in a habit of going to a synagogue until they felt impelled to go and hear Glantz "daven." In some cases he attracted the children who brought their parents. Israeli religious patterns, which are largely of East European heritage, change slowly, but they do change.

IN MANY RESPECTS, the situation in Israel with respect to synagogue activity may be compared with the situation in America 40 or 50 years ago, when the leaders were mostly — though devoted Jews — rather crude in cultural and artistic notions. A rabbi my age, who is one of the most erudite and cultured I have met, told me some time ago: "Forty and even 30 years ago, I'd give my right hand to have at my sermon a guy like you. Today I have audiences of fine, cultured people."

In Israel, you still have on the one hand, the rigid orthodoxy

which, unlike America, also wields political and legislative power to complicate matters, and, on the other hand, the almost as rigid anti-religious or non-religious attitude of the provincial 19th century brand. That too is made all the more militant by the power the orthodox element wields.

THERE IS NO CERTAINTY that in the future, the course of developments in Israel will be as it has been in American Jewry, but it likely to be along the same general lines — provided American Jewry takes an intelligent interest.

In his opening remarks at the American Jewish Congress Dialogue, Abba Eban spoke of the need to mobilize the best minds of the Diaspora around Israel to further Israel's intellectual and cultural life.

Eban may have meant primarily sciences and arts. But the truth applies to the synagogue in Israel as well, — including cantorial music and traditional orthodox liturgy.

INCIDENTALLY, an article in the Forward by Mendel Mozes of Israel mentioned the well-known fact that there is not a single large synagogue in Israel that has architectural beauty.

Book Reviews By Burstein

EXOTIC JEWISH COMMUNITIES, by Schifra Strizover, \$2.95 (Yoseloff).

A most interesting and informative addition to the Popular Jewish Library, covering the Bene Israel and Cochim Jews, depicted by the author from direct observation. Also covered are the Yemenites, Karaites and Samaritans. The studies are quite thorough, with significant facts concerning caste differences in several communities based on skin color and origin.

GREAT JEWISH SHORT STORIES, edited and introduced by Saul Bellow, 50 cents (Dell).

An original paperback, offering over 400 pages of fine reading for a minor sum. Bellow has traversed the ages, from the Apocrypha (Tobit), the Aggadah, through Heine, Sholom Aleichem, Peretz, Agnon, Zweig, the Singers, and some young contemporaries. Highly recommended for purchase and reading.

THE SUMERIANS: THEIR HISTORY CULTURE AND CHARACTER, by Samuel Noah Kramer, \$7.95 (Chicago).

Only one man could have written this study. Prof. Kramer is the supreme authority on the people that first inhabited Babylonia, and whose impress was felt on all ancient and medieval culture, and still persists in Mosaic and other law. More than four millennia ago the Sumerians possessed a superior civilization, as evidenced in the hundreds of cuneiform and other monuments of their hegemony. Kramer has traveled broadly in the Near East, Europe, and Russia studying all Sumerian evidences, some discovered during the past decade. He has gathered photographs, described methods of decipherment, and provided remarkably thorough accounts of Sumerian history, sociology, theology, education, literature. The appendices on language, codes, legal decisions, and the like are both valuable and intriguing.

INTERMARRIAGE AND JEWISH LIFE, edited by Werner J. Cahnman \$5.00 (Herzl & Reconstructionist).

A symposium, with studies, figures, and essays, by a group largely rabbinical. Though the percentage of intermarriage is high enough to be disturbing, the consensus is that Judaism is still viable. The deterrent effect of religious education and observance and the evil of assimilationism are discussed. The scholarly references are many and invaluable.

HERZL YEAR BOOK 4, edited by Raphael Patá, \$7.50 (Herzl).

Continuation of a magnificent series on Zionist history and thought, with essays on other settlement projects, Zionism in America and other lands, Herzl's ideas and adventures, Stefan Zweig, Zionism and the Nazis and kindred topics. The annual publications should prove a library of source material unsurpassed of its kind. Authors include Rabinowicz, Fischel, Grossmann and Parzen.

DAUGHTERS FROM AFAR, by Geraldine Stern, \$3.95 (Bloch).

Fascinating profiles of 12 Israeli women from America, Europe, Asia and Africa, plus one sabra. They range from Golda Meir of Milwaukee to the long remembered Leah Silberman of Warsaw, foster mother of a hundred children, and at 45 the mother of one. Inspiring reading, though with no portraits and only incidental reference to Judaism as such.

ESSAYS ON OLD TESTAMENT HERMENEUTICS, edited by Claus Westermann, \$7.50 (John Knox Press).

The erudite writers of this exposition of the Jewish Bible are to be judged for their learning — which is vast — and their uncritical Christian piety. Says Hans Wolff: The Old Testament must practice exposition "which is historical, which compares the Old Testament with the New, which is proclamation" (of a new revelation). Says F. Baumgaertel: "We must knock unwearingly on the door of the Old Testament Word until we hear something" (about Jesus). Typology is the much used word, signifying Old Testament symbolism for the New. Christians must study the Old Testament in order "to be transformed from Old Testament to New Testament men." Thus the argument, well arranged and presented by James L. Mays, the English language editor.

IN THE THICKET, by Solomon Simon, \$4.00 (JPSA).

The second of Dr. Simon's autobiographical novels, ranging from his first yeshiva experiences at 13 through studies at the famed academies of Reines and the Hofetz Hayyim to his departure for America. The chief conflict in the narrative is between Jewish piety and the growing secularist-socialist movements displayed in dialogues and musings of remarkable interest. The tale has its nostalgic effect upon elder Americans who lived through that period in Russia before World War I.

I Write as I Please

Arabs, Religion Head List Of Top 12 Problems in Israel

By CARL ALPERT

HAIFA — While we are in the mood of spiritual stock-taking at this season of the year, it is appropriate for the Israeli to pause and ponder the problems which face him, collectively, as a people and a nation. The problems are with him throughout the year, but it is well to sum them up. Do they appear less or more terrifying when thus tabulated?



Alpert

In my opinion these are the dozen major problems which Israel must face in the year ahead:

1. PEACE WITH OUR NEIGHBORS. Lack of stability in several of the Arab states and Nasser's unconcealed ambitions appear to make solution of this problem highly unlikely in the near future. The costs of defense are enormous, but Israel can not relax its vigilance for even a moment. The real problem is not merely to assure security but how to bring closer the eventual peace.

2. THE ROLE OF RELIGION IN THE STATE. The dispute over two kitchens on the SS Shalom, and stone-throwing on the Sabbath in Jerusalem are but symptoms of the sharp clash of views between the exponents of secularism and orthodox Judaism respectively. In this conflict are the seeds of possible dire consequences for the internal stability of the state.

3. WATER. The growing population and continued expansion of agriculture are draining Israel's fresh water reserves faster than science can overcome the short-

age. Even the operation of the great new pipe line from north to south will not meet the need. The problem remains in all its urgency.

4. INFLATION. The specter of economic recession hangs over the country, even as Israel is experiencing all the symptoms of prosperity. The economists warn that the spiral of rising prices and rapid increase in money in circulation can wind up in disaster as dangerous to the country as military threat.

5. INTEGRATION OF THE COMMUNITIES. The underprivileged class in Israel are the Oriental-Sephardi Jews. Though they constitute 50 per cent of the population, few of them are in positions of leadership in government, politics or public life. There is a growing and justified resentment on their part. The problem is how to broaden the educational base of their youth as rapidly as possible and bring about integration of the Western and Eastern (Ashkenazi-Sephardi) communities.

6. THE UNFAVORABLE BALANCE OF TRADE. Israel continues to import more than it exports. The European Common Market creates new difficulties for the country's exports, but economic well-being demands greater productivity so that Israel's goods may compete in the market places of the world.

7. HOW TO PRESERVE THE OLD SENSE OF IDEALISM? Improved economic standards seem to have brought in their wake a lowering of moral standards. The problem seems to be not crime or juvenile delinquency, but a general loss of the idealistic principles which characterized the early days of Zion-

ist pioneering.

8. RELATIONS WITH GERMANY. Logic and political realities appear to dictate gradual resumption of normal commercial and diplomatic relations with Germany. But such realities are in conflict with deeply-felt emotional reactions. The conflict is sharp and often bitter.

9. THE ROLE OF THE HISTADRUT. When a single enterprise becomes so large that it can dominate the industrial, agricultural and general economic scene it becomes a national problem — whether it is under private auspices or if it is the General Federation of Jewish Labor.

10. RELATIONS WITH DIASPORA JEWRY. Attempts at dialogues have not yet found the common ground of understanding between Israel and Jewish communities abroad. The philosophical-cultural-religious-emotional relationship between the two is terribly complex, and can lead to friction.

11. ALIGNMENT IN THE EAST-WEST CONFLICT. Though Israel has a natural affinity for the free and democratic world, the state must still walk a tightrope in the conflict between the two blocs.

12. ROAD ACCIDENTS. An annual death toll of 250 and 12,000 injuries in road accidents in Israel is five times higher than the United States in proportion to population. Many more Israelis are killed by cars than by infiltrators. The problem calls for drastic action.

These, then, are the 12 major problems of the year as I see them. What progress toward solution will have been made when we resurvey this list next Yom Kippur?

Hebraic Thought Expressed in RI Synagogue

The synagogue and community center of Congregation B'nai Israel, Woonsocket, R.I. were conceived by architect Samuel Glaser, Boston, to express in material form the chronicle of Hebraic thought and history inscribed in the scriptures and sacred literature.

The congregants' gaze when they mount the curving stairway to the left and right of the synagogue meets a sweeping canopy elliptical in form, symbolic of the omnipotent eye of the Lord looking down upon His people. Embedded in the canopy are stained glass forms of varying hues shaped in the Star of David. Massive sculptured forms support the canopy.

Both the exterior facade and the interior 'orn of the synagogue recall the full lines of the tents which were the customary abode during Aoraham's era.

Sixteen 22-foot triangular, tent-like stained glass windows, eight to the front and eight to the rear, are interlaced and form the structural support of the entire building.

In keeping with the Hebraic tradition which prohibits imagery, the windows are abstract in design. Illuminated by bright sunlight or by artificial lighting at night, they pour forth a cascade of radiant colors glorifying the seven days of Creation, biblical events and quotations.

Flanking the sanctuary bima (front section from which services are conducted) are 12 small rectangular stained glass windows representing the 12 tribes of Israel.

The interior of the synagogue's main floor is divided into three elements: the sanctuary, the assembly hall and the foyer. The three sections take the form of one edifice serving, really, one function in the interest of community life, be it a religious or social observance.

The form embracing the entrance space between the auditorium and the sanctuary is designed in the same tent-like shape as the exterior and symbolic of a grand chupa (traditional canopy) representing the marriage between God and the people of Israel. The entire structure was conceived by the architect as an intrinsic unity; the space embracing the sanctuary and the auditorium is one, the structural ties of the building continually uninterruptedly signifying integration of the House of Prayer and the House of gathering.

The sanctuary provides permanent seating for 260 worshippers. Overflow seating is accommodated by means of a movable partition in the rear wall, opening first to a lounge foyer which seats 150 congregants and beyond that to the auditorium which seats an additional 400 people.

The sanctuary bima is elevated from the main floor by three broad steps almost equal to the width of the sanctuary in order to avoid any evidence of separation between the congregation and those leading the services. An additional four steps lead to the Ark.

An integral part of the bima is a screen wall background sculptured in rustic and primitive forms resembling unfinished wood. As the congregants look beyond the screen, they can perceive the Ark containing the doors to the Torah. The face of the Ark is marble with the Ten

Commandments etched in gold. The doors of the Ark are covered with a hand-woven fabric in a dramatic instrumentation of gold, black and white threads in linear form. The hand-woven fabric is abstractly designed to recall the script of the Holy Writ.

The entire Ark, as well as the sanctuary, is flooded by a variety of lights and hues from the gem-like stained glass windows flanking both walls of the synagogue. Immediately above and to the east and west of the Ark are stained glass windows representing respectively Schachris, prayer for the beginning of the day, and M'ariv, prayer for the evening.

The Ark is constructed as a separate unit connected to the main structure of the sanctuary only by glass. In keeping with ancient tradition, the Ark is not to be inextricably bound to mortar and stone but is to remain symbolically portable.

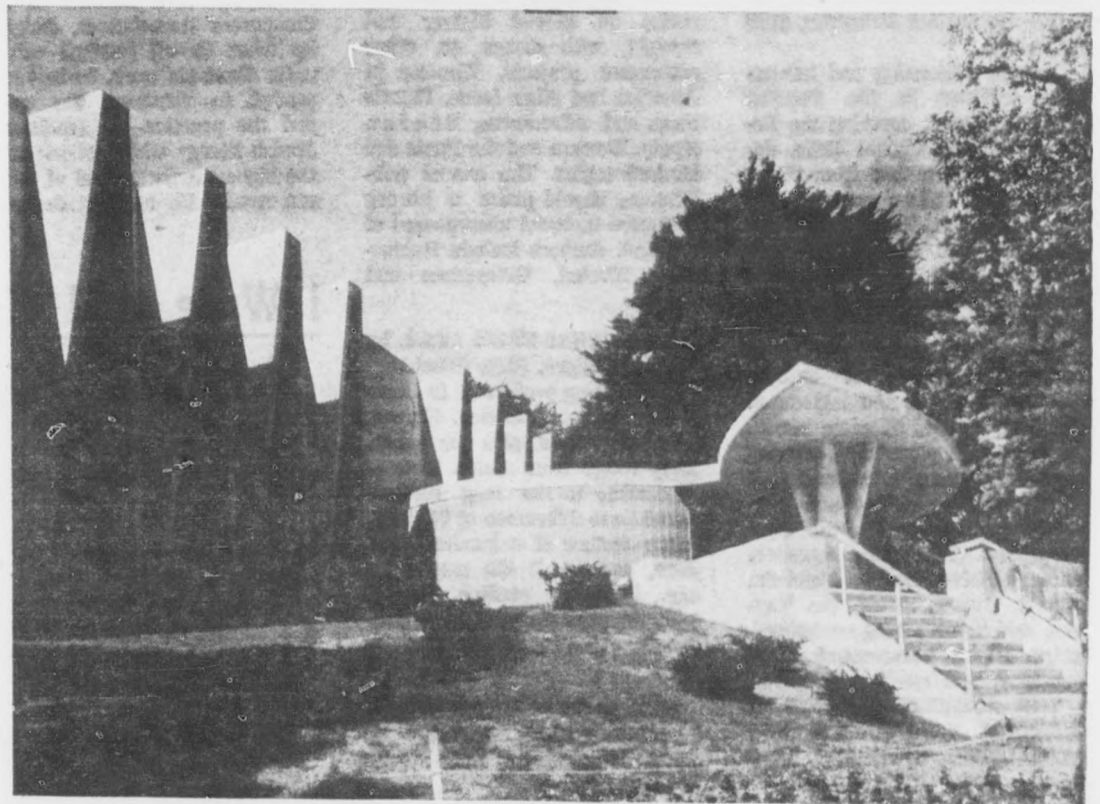
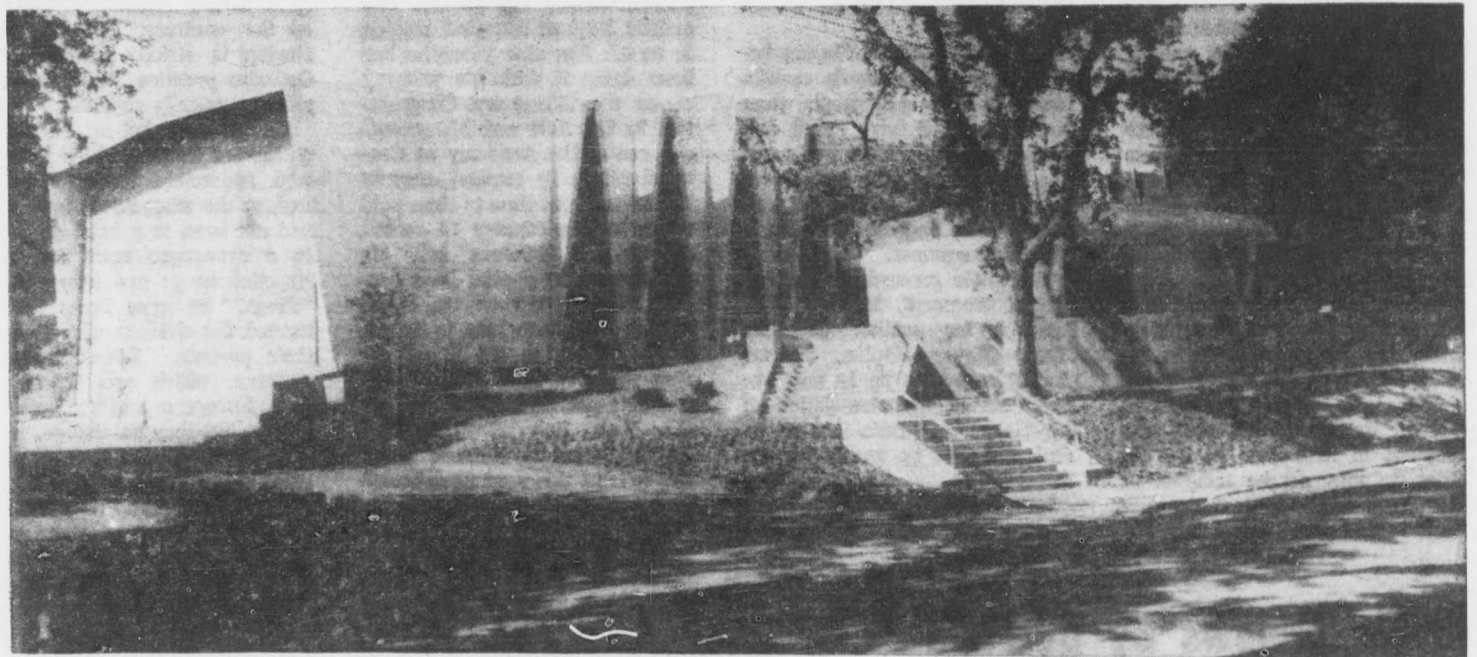
To the right of the Ark is a balcony for the choir which is reached by a curving hidden stairwell in a passage behind the sanctuary wall.

The synagogue, assembly hall and community center are built around a large open inner court. To the left and rear of the courtyard are the facilities of the Hebrew school and a kitchen. To the right are the chapel, library, memorial and rabbi's study.

The walls of memorial hall are patterned with alternating sections of white marble and reeded wood panels. The marble sections carry the etched names of the departed, and along the top is an uninterrupted strip of marble etched with the opening verses of the Yahrzeit prayer. A Yahrzeit candle is hung in this hall together with a plaque which singles out the names of the departed for whom the candle is lit during the year.

The Hebrew school facilities, including kindergarten and upper grade classrooms, an arts and crafts room and a club room, are designed in clean, sweeping modern lines. Light pours in on the varicolored walls from windows that reach from floor to ceiling.

A lower level extending the entire width and length of the synagogue and community center is devoted to facilities for social, cultural and educational events. It includes a museum especially designed for exhibits and a vast hall for banquets, dances, social activity or several simultaneous group meetings.

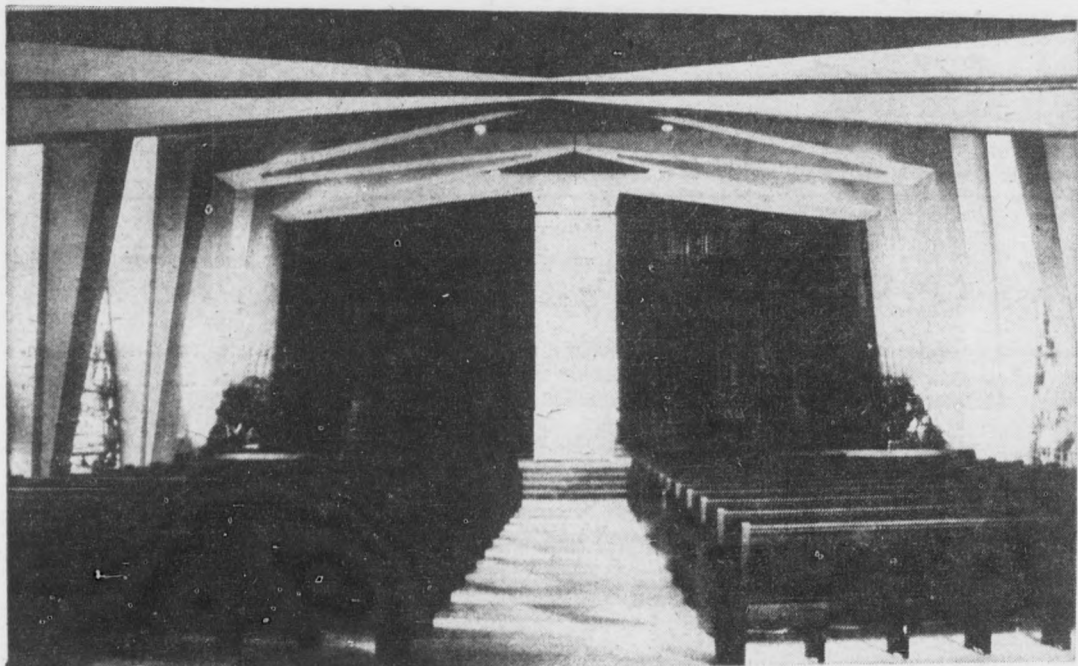


Exterior View of Woonsocket Synagogue

Congregation B'nai Israel Synagogue was built on a tree-shaded hillside. As the worshippers come up the steps on either side, they first catch the elliptical canopy which is symbolic of God looking down on his people. The stained glass windows were designed in Paris by Israeli artist Avigdor Arikha; those visible in the pictures above are part of eight which symbolize the day of chaos and the seven days of Creation.

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(Total cost of building: approximately \$720,000)	



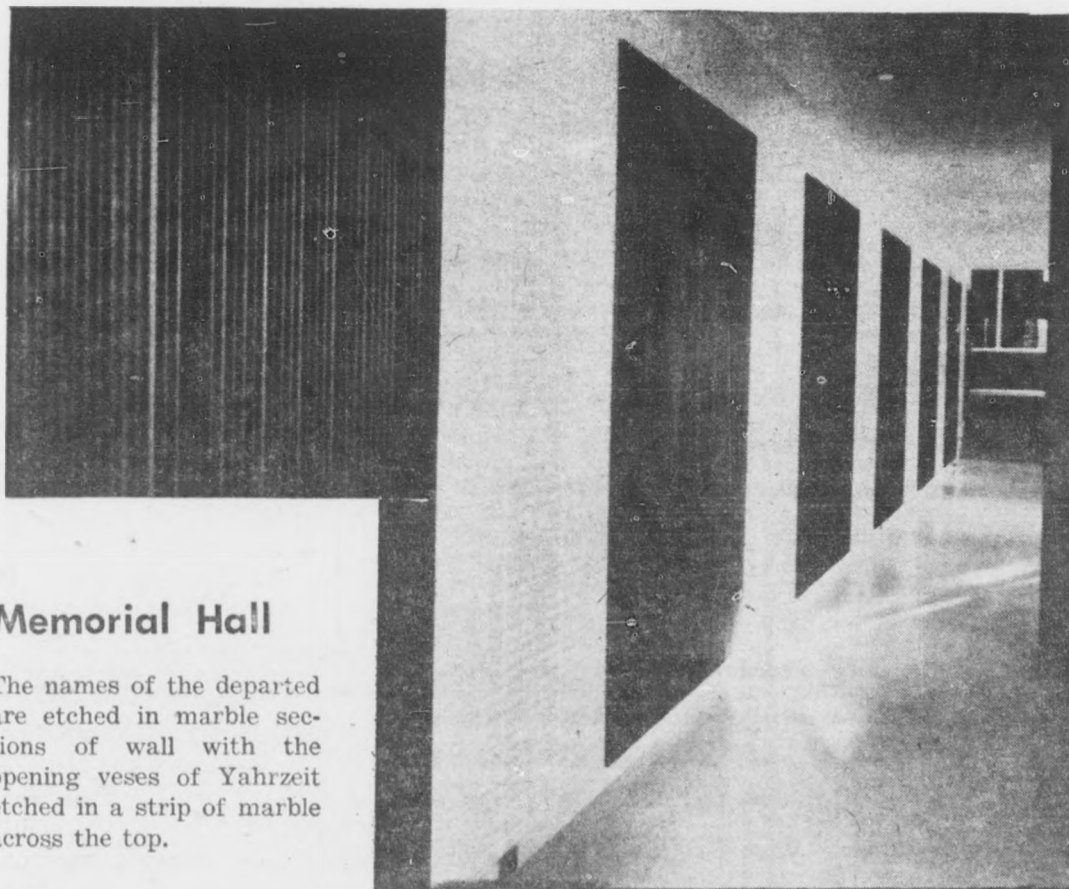
Main Sanctuary

In the main sanctuary of Congregation B'nai Israel, the tapestries were done by Anni Albers, the ceremonial objects by Ludwig Wolpert and the screen by Anthony De-Castro. Within it, the congregants look toward the bima elevated from the floor by four broad steps almost equal to the width of the synagogue.



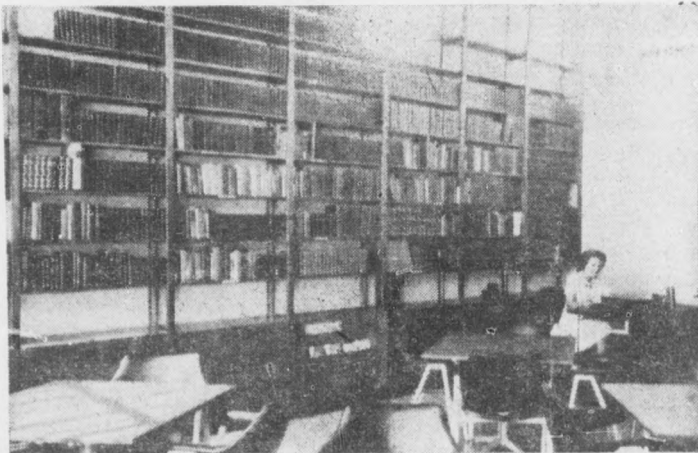
Simplicity of Design

B'nai Israel's chapel is distinguished by its simplicity of design, providing dignified intimacy for personal prayer and daily services. The chapel is surrounded by an open inner court on one side and the memorial hall on the other. The ceremonial objects in the chapel were done by Ludwig Wolpert.



Memorial Hall

The names of the departed are etched in marble sections of wall with the opening veses of Yahrzeit etched in a strip of marble across the top.



Handy Library

Congregation B'nai Israel's library abuts the beautiful landscaped inner courtyard which allows bright sunlight to pour in through the windows which reach from floor to ceiling. It is located in the community center wing



A Section of Community Center Facilities of Woonsocket Synagogue

In the background is the custom-designed museum which is set up for exhibits of paintings and other works of art. In the spacious area in front of the museum there is room for

banquets, dancing, social activity or several group meetings. A number of smaller meeting and recreation rooms adjoin this large main hall. There are readily available kitchen

facilities also. This area extends the entire width and length of the synagogue and community center on a lower level and is available for social, cultural and educational events.



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Stained Glass Windows: How Important?

By MYRON SCHOEN

"Lavish buildings recall when glass was for windows. The days of heavily ornamented buildings are over, and the cryic dictum of Mies van der Rohe that 'less is more' prevails. . ."



Schoen

With these words The New York Times began a recent article on some of the architectural "treasures" still standing in the big city and bemoaned the fact that they are being replaced by "stark boxes" with steel, aluminum and glass as the major decorative feature. Much the same story could be written about the contemporary synagogue building, for the present day architects are making full use of new building materials and giving full play particularly to the use of glass.

GLASS as a building material in synagogue construction reflects more than the scientific advances which the glass industry has made in the last two decades. It reflects a new spirit in the American Jewish community, a spirit which thinks of the synagogue as a place of light and life.

While many of our worship passages are solemn and much of our liturgy calls upon us to hark-

en back to those days when our people were victims of hatred and oppression of the cruelest variety, our buildings reflect a "new birth of freedom" and the joy with which we associate our expression of Jewishness.

THE LAVISH USE of glass in the synagogue today is a fine development, but it also has its drawbacks. Many times you hear people in the pew say that their new building is fine but somehow it doesn't create the proper mood for worship, that they miss a sense of solemnity they felt in the old building. The interior design of the sanctuary and the choice of colors in drapes, carpeting and even pew seats can go a long way to meeting that need. However, no more effective means is available than replacing the plain glass with painted, sculptured or stained glass.

EXCEPT in the more affluent congregations, the installation of stained glass is usually a long-term project, something that takes place many years after the building is dedicated and in use. The reason is simple: money. It's hard enough to raise the funds for the building. Let's wait for the "luxury items" such as stained glass. Let's be practical, the building committee decrees, and get that hall of worship and those classrooms finished and then we'll worry about the embellishments.

Is the installation of stained glass a luxury? We cannot deny

that it costs much more than window pane or even painted glass. However, there seems to be many misconceptions about how one goes about getting stained glass windows, how they are designed and made, and particularly about how much they cost.

BECAUSE of these misconceptions, I welcome the recent publication of a book "Stained Glass in America" by John Gilbert Lloyd. Put out by Foundation Books of Jenkintown, Pa., it should be must reading by synagogue building committees.

Part of the book is devoted to the fascinating lore of stained glass. It gives you the origin of the craft, its European developments, its history in the United States and the more contemporary trends.

It is in the closing four chapters that Lloyd, who is executive secretary of the Stained Glass Association, gets down to the practical. He devotes a full chapter to "The Economics of Stained Glass," then another to how stained glass is made and ends up with a most helpful section on "How To Select and Purchase a Stained Glass Window."

LLOYD postulates some sure and certain principles:

1. The architect decrees the style of the window.
2. Three people should cooperate and be in agreement on the final plan: the architect, the client and the designer.

3. The window's primary function is to admit light but in a beautiful controlled way.

4. It should be decorative and symbolic rather than pictorial and realistic.

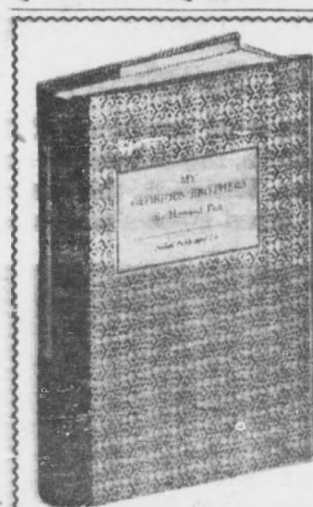
5. Purely decorative or abstract designs may be very suitable for certain installations.

6. The quality of the completed windows depends on light, color, strength and balance.

The theme of this book is the beauty that can be added to houses of worship through stained glass, and it is borne out in its many colorful illustrations. Among them are the window-wall at Temple B'nai Jacob, Woodbridge, Conn., designed by Jean-

Jacques Duval and the main window in Shaare Zedek Synagogue, St. Louis, executed by the Studios of Emil Frei.

In my next column I shall deal exclusively with Lloyd's chapter on "How to Select and Purchase a Stained Glass Window" and try to dispel some of the misconceptions and myths that have grown up about this subject.



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The Essence of Designing a Synagogue

by PERCIVAL GOODMAN

The artist in his moment of revelation, with his eye fixed on the view finder of his sensibility, channelled on the object, sees it sharp and clear divorced from the superfluity of its surroundings, unique and alone. The reality of his art consists in the translation of this image.

IN NATURE there is no object existing in itself; all is a series of relations. The artist operates by exclusion, nature includes all, man is not an island but a work of art is.

Art lies in the inspired selection of possible alternates. In architecture there are only a finite number of alternates but their permutations and combinations are for all practical purposes infinite. Good sense and experience pick the alternates useable for the task in hand. To select, correlate and combine possible alternates is not enough for fine art; it must be fused and the instant of fusion is the act of creation.

THE PRACTICAL ART of building is based on the limited alternates required by simple utility. The art of architecture consists in using these limited alternatives to derive forms and spaces existing not only to serve an immediate need but continuing to exist when utility no longer requires them. The art of building is then mortal, that of architecture immortal.

Architecture, unlike the other fine arts, is by its very nature

programmatic: there is a residential building, a civic building, a religious building. There are functions which have nothing to do with beauty, aesthetics or expression: to keep the rain off, the cold out; to have the structure continually win its battle against gravitational pull; to aid in the carrying out of specific activities, and so on. All of these call for a knowledge of materials and techniques for using them, sizes and shapes of things, the space between things and the movement of activity within the spaces formed by the shapes.

THE ARCHITECTURE of our time has based itself on the dynamics of movement between the spaces modifying the spaces to fit the rhythm of the movement. "Form," as Louis Sullivan said, "should follow function."

Like every structure the essence of synagogue design lies in correct understanding and interpretation of the movement within. Such movements have a surface simplicity in comparison, say, to those which take place in the manufacture of computers; they are not technological, not susceptible to scientific analysis. To design the prayer hall of a synagogue does require a knowledge of construction, of acoustics, of heating, ventilating and so on, for the prayer hall technically is an auditorium. What makes it a synagogue are not these things, nor the addition of an ark or menorah.

IT IS EASIER to describe what

a synagogue is not than what it is. Martin Buber said: "Other Gods are dependent on a house, an altar, sacrificial worship, because without these things they have no existence, their whole nature consisting only of what the creatures give them; whereas the living God is not dependent on such things since He is." And Solomon himself said after building the Temple: "Behold, the heaven and heaven of heavens cannot contain thee; how much less this house I have built."

To speak of a "Jewish style in synagogue architecture" makes no more sense than to speak of a Roman Catholic style in church architecture. Yet, a Roman church can appear what it is and a synagogue can appear what it is.

IN THE CASE of the synagogue, what I seek is a negation of the negation. I cannot design to do honor to God; this is a vanity of vanities, suitable for the heathen. The affirmation lies in the effort to make a place in which people can gather together as near face to face as can be, to learn the tradition and its interpretation so things can be understood as they are and as they could be, to improve themselves by striving to learn the meanings of certain words: "peace, justice, love,

mercy."

The physical form of the structure varies; there is an effort to build of the best materials of its kind for the Levitical sacrifice requires that the best of the flock be offered. There is an effort to make an atmosphere of sober joy as befits a celebration of the Creator: the light is clear, the air pure, the color gay rather than somber.

THE SHAPE of the space derives from the service itself, from the environment in which the building is set and from my interpretation of the congregational aspiration. In one case, as in the Orthodox Fifth Avenue Synagogue

in New York, there is a balconied room seating 400, the bema in its center. In another, Conservative Shaarey Zedek in Detroit, a great angled room seating 3,500 and reaching 90 feet high to its peaked roof. A third, the arched and trellised ceiling of the Reform Temple Beth El in Providence, seating 1,800.

Each in its way is an effort to capture some little part of life's abundant imagination; each strives for the accolade, "How lovely are thy tabernacles"; each tries to "Sing unto the Lord a new song."

That I don't succeed is not for lack of trying.

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Civil Rights Link Seen With Liberals, Labor

NEW YORK — A strong alliance of labor, civil rights and liberal forces in the country was called for at a three-day conference of Jewish, Negro and labor leaders, sponsored by the National Trade Union Council for Human Rights of the Jewish Labor Committee.

A resolution adopted by the labor delegates from 28 international unions, national AFL-CIO headquarters and several state and city central labor bodies said that a "fundamental alliance of progressive forces — the Negro, Jewish, Spanish-speaking and other communities; the labor movement; and the millions of liberal minded Americans — is essential to the accomplishment of the basic goals that all of us share."

French Anti-Semites

The International League Against Anti-Semitism has publicly protested plans by French anti-Semites to establish a club dedicated to the memory of a major French anti-Semite during the Dreyfus Affair.

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Rabbi Morris Silverman (left), a Conservative rabbi, is shown holding a copy of the "High Holiday Prayer Book" which he edited and which is the first prayer book originally published by an American concern to be distributed in Israel (P-O, Sept. 20). With him is his son Arthur Silverman of Prayer Book Press, the original US publisher.

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A Natorei Karta Concession: OK to Jewish Slaughterhouses

HAIFA — Israel's ultra-Orthodox of the City, the sect which refuses to recognize the establishment of the State of Israel because it did not come with the Messiah (P.O., Aug. 30), has made its first important concession to Israel: it has agreed, for the first time, to use Jewish slaughterhouses for its cattle.

In the past, the Natorei Karta had performed its slaughter of animals for consumption in Arab slaughterhouses, the (London) Jewish Chronicle reported. This was done for a dual purpose: to demonstrate its independence of the State and because it refused to work with those rabbinical and other religious groups which do accept the State's authority. It also questioned the kashrut of the established religious practices.

However, economics has finally caught up with the ultra-Orthodox sect. It had used Arab slaughterhouses in Shfar Am and Nazareth previously but had to drive its cattle a long way there and then bring the meat back to Jerusalem where it lives. This had caused the price of Natorei Karta meat to rise 20 cents a pound above the price paid by the ordinary Jewish housewife in Jerusalem for meat slaughtered nearby.

Finally unable to withstand the high cost of using the Arab slaughterhouses, the Natorei Karta bent with the wind. It chose a Jewish slaughterhouse in Haifa, about 80 miles from Jerusalem, and proceeded to bring its cattle there.

There are about a dozen slaughterhouses in Jerusalem but none could satisfy the sect. It laid down a number of conditions to bringing its business there, among them the exclusive use of the slaughtering facilities for one entire day every week.

No Late Fee for Jews Who Can't Register on Holidays at Toronto U.

TORONTO — Jewish students who do not register on the High Holy Days for the University of Toronto will not have to pay the required \$10 fee for late registration if they indicate the reason for their lateness was the conflict with their observance of Rosh Hashanah.

First-year students were liable to the \$10 fee until the Canadian Jewish Congress presented their case to the University.

New York Times and Jewish Obits

NEW YORK — More Jews than Protestants and Catholics have their obituaries appearing in The New York Times, according to a survey conducted by America, the Catholic magazine, which was recently revealed.

One two-week and three one-week random samplings during 1958 and 1959 showed that the obituary ratio of Jews to Protestants to Catholics was, proportionately, 213-156-87, 299-181-65, 350-196-81 and 247-195-69. America's Thurston N. Davis and Simon de Vaultier concluded that Jewish obituaries suddenly became more prominent after World War I and "leaped ahead of the formerly dominant Protestants during the 1950's."

Davis, writing in America, noted that he and de Vaultier had conducted the survey on the assumption "that persons who desire to notify friends of a death in the family tend to insert an obit in the newspaper they believe their friends are most likely to read. Since, to some extent, one's friends are likely to be one's co-religionists, the death notices column of a newspaper can therefore reveal something about the religious persuasion of its readership."

Offering a corollary example, Davis pointed out that in the same two-week period in the summer of 1958 in which the Jewish-Protestant-Catholic obituary ratio was 213-156-87, in the New York Journal American it was 8-43-223.

In noting that the percentage of Protestant obituaries did not increase proportionately since 1888 when the figures were first computed in the survey until Protestant dominance was taken over by Jews in 1958, Davis pointed out that there would seem to be a decline of Protestants from "a po-

sition of relative dominance among Times readers. . . ." Davis, however, did not make the seemingly hand-in-hand observation that there should be noted an increase in Times readers among Jews.

In not doing so, he left it to

his readership to wonder if that was the logical conclusion or if another, unsuggested but seemingly evident, might be drawn from Davis's "omission": that Jews insert obituaries of deceased members of their families in the Times for prestige value.

Your Name

By NORBERT PEARLROTH

Dear Mr. Pearlroth: Could you supply me with information concerning my family name. My family came from Russo-Poland. — Morris Zelvin, East Hartford, Conn.



Pearlroth

Dear Mr. Pearlroth: What is the origin of my name. My family came from Horodenka, Poland. — Martin J. Warmbrand, Jamaica, NY.

"Warmbrand" — more correctly, "Wurmbrand" — is the name of two localities in Austria. These two localities gave rise to two different aristocratic (non-Jewish) family names, the Counts of Wurmbrand. The name itself means the "mark of the dragon" and is rooted in heraldry. How did this name become a Jewish family name? One-hundred-seventy-four years ago, there was a high Austrian official working in the governor's office in Lemberg. His name was Count Wurmbrand. It was as a compliment to him that a Jewish family in the province of Bucovina — at that time still part of Galicia — assumed this name. You are a descendent.

(Do you want to know what your name means? Address all queries to Mr. Pearlroth, National Jewish Post and Opinion, New York 22, NY.)

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Unreported Stories From The Syrian-Israeli Border
How John Kennedy Aided Jews To Flee Nazi Germany
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Obituaries:

H. Pekarsky, Jersey Welfare Chief, Dies at 56

Herman M. Pekarsky, executive director of the Jewish Community Council of Essex County, N.J., died last week in Maplewood, N.J. at 56.

Pekarsky was acting director of the Detroit Jewish Welfare Federation before he came to Essex County. As Essex County executive director, he was responsible for the activities of eight welfare organizations and the United Jewish Appeal fund drives in the county.

Morris Abrams

Morris Abrams, a key manufacturer and noted Jewish philanthropist, died in Cleveland last week at 50.

Abrams was a founder of Albert Einstein College of Medicine in New York and the Technion in Haifa.

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Negro Kids Using Long Island Center's Facilities

One of the classes set up by Negroes is their protest "freedom school" in the Malverne Jewish Center (P-O, Sept. 20) is shown in this photo by Newsday's James O'Rourke. The freedom school was subsequently disbanded when the protest fizzled although the Center was prepared to allow its facilities to be used indefinitely.

Hundreds May Be Involved In Akron Nazi Youth Wave

By HYMIE WILLIAMS

AKRON, O. (P-O) — A spreading wave of teen-age Nazi party cells, said to number hundreds of youths, in a number of the city's high schools has shocked the Jewish community and brought a two-pronged investigation by Akron school officials and police.

School Supt. Martin Essex disclosed that "a number of teenagers who were involved have been suspended from classes. He said that many of the other students are not reacting favorably to the youths with Nazi ideas.

Essex said school officials are interviewing the students and their parents to help determine what action is to be taken. He said none of the Nazi party youths has been a discipline problem in the school and that "most are of good intellect."

The revelation of the Nazi teen activity first came to light at East High School, which has a considerable Negro enrollment; Hower High School, a vocational school for boys; and Goodyear Junior High School, in which most of the students are from families employed by the nearby Goodyear rubber plant. Later investigation unearthed Nazi party cells in Cen-

tral High School and Thorton Junior High School, whose student bodies are predominantly Negro.

The Nazi groups are disciples of American Nazi Party leader George Lincoln Rockwell and are anti-Semitic and anti-Negro, police officials said.

Det. Don Aikey, who is leading the investigation, said his department was having trouble pinning violations on the teen-agers. "We're checking on possible violations, but there isn't a lot to go on," Aikey said.

One of the boys questioned by police said Rockwell followers are mushrooming in schools all over Akron. A boy from Central High said his group had over 200 members and that the organization spent much of its time distributing literature for the "cause."

The Central student said he is the "unit command" in Akron and that he received his orders from a man living in neighboring Canton. Police said the youth refused to identify the Canton man, whom he said was district leader. The boy said he had met with the Canton man on several occasions.

Gordon Humbert, superintendent of Canton schools, said there was no evidence of any Nazi party activity in Canton. Canton po-

lice, however, reported that a 17-year-old boy is alleged to be connected with the Akron group. They said he was denied a permit to hold an anti-Negro rally on Canton's public square.

Fair Sabbath Laws Seen Beyond NYC

By GARY GOBETZ

NEW YORK (P-O) — The passage of a Fair Sabbath bill by New York's City Council will have wide repercussions which may be felt throughout the state and possibly in other states heavily populated by Jews as early as next year.

A meeting will be held next Monday of the New York City Committee on Jewish Affairs to discuss what to press for and when on a statewide law. Both matters may well be contingent on the response the city law evokes on state legislators.

There are three ready alternatives for state legislators to consider should they want to expand the Fair Sabbath law beyond New York City: 1. They could pass a local option bill enabling other communities to pass legislation enabling Sabbath observers to remain open on Sunday; 2. They could enact statewide legislation which would apply to all Sabbath observers; 3. They could pass a bill giving Sabbath observers the right to plead that they keep another day of the week holy as their reason for being open on Sunday as a defense to Sunday blue laws.

Should no statewide legislation be passed, other considerations legislators might consider would include the size of the cities or counties which could enact local option with the state's permission or in which parties could plead keeping another day of the week holy as a defense.

All of these factors will probably be discussed at the meeting as well as whether to push for changes during the next legislative session. Two factors here could be important: the ramifications of 1964 being an election year and the possibility that Gov. Rockefeller might be the Republican nominee for president, and the reception the Fair Sabbath law receives in New York. Obviously if there are abuses or other trouble, it might be advantageous to wait one year instead of pushing for immediate legislation.

The chances of trouble seem slim, however. There was virtually no Catholic opposition as the measure cleared the Council unanimously, 25-0. Amendments strictly defining the "immediate family" of the "mama and papa" stores affected and which would have required storekeepers who stay open Sunday to register were handily defeated.

Specifically, the bill allows stores operated by their owners or their immediate families who depend upon them solely for a livelihood and who keep another day but Sunday as holy time to remain open on Sunday if closed for any other 24-hour period and are closed on Saturday. The literal "double talk" of the bill about the other Sabbath day was attributed by Councilman David Ross, who sponsored the measure, to the language of the local option law passed by the State Legislature (P-O, April 12).

What will be the effect of the law on other states? Rabbi David Shisgal, chairman of the Sabbath Observance Council and a pioneer fighter for the bill in the State Legislature and the City Council, said that the unanimous vote of the legislature has taken the issue out of the realm of controversy. He speculated that other states, acting on New York's example, might now better consider passing Fair Sabbath laws.

Other states in which the matter was before the legislature this year include Pennsylvania, Massachusetts and Minnesota.

It is also possible that two cases currently before New York State courts might now be resolved. Two grocers, Charles Pam and Hamon Finkelstein, have protested the constitutionality of blue laws in separate cases. A ruling which could have statewide precedent if decided in their favor might be forthcoming now that New York's City Council has moved.

PERCIVAL GOODMAN

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on

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WISEMAN

FLASH! "Love-ly" novelette! Dr. Charles Solomon of Detroit visited the Eli Lilly plant here, and then attended the big party for the grand finale. He saw an adorable hygienist, and Charles (who is a dentist) decided that's the gal I want to help me in the office and home. She is our own Barbara Cohen (of the Meyer Cohens) and it's engaged. They make a terrific couple. Congrats Barbara and Charles!

FLASH! Tomorrow (Sun., Sept. 29) the lovely Gerri Delott (of the Oscar Delott's) will change her name to Mrs. Gordon Brown (of Knoxville, Tenn.) via the marriage route. It will be a Las Vegas and California honeymoon, and "home" will be Knoxville. (Gerri, you will love my home town, Knoxville, and they will love you too!) Congrats Gerri and Gordon!

FLASH! Don't forget the big affair tonite (Sat.) at the Marott Hotel! It's the Yom Kippur Dance! The Business and Professional girls (of Hadassah) have a wonderful evening planned and please don't miss it! See you there. (Ain't this the truth?) You hear people say that there is nothing doing in this town, and then when there is an affair, they don't attend. So when you start to complain that things aren't what they used to be, don't forget to include "yourself"! . . . Let's all call or send cards to the Fred Borns, the Milt Bohards, the Bob Lutz, the Dr. Morrie Stoner's, the Dr. Jim Leeds, the Bill Barrett's, the Dr. Ed Berman's, the Abe Klapper's, the Dave Blumen-thal's, and to the Freddie Falen-dars. It was or it is, or it soon will

be their anniversary.

JOKE? Bridge and Mah Jongg are wonderful games. It gives women something to "think" about while they are talking! . . . It will be "Around the World in 80 days" for Paul Sicanoff. He will try to make it in 60 days. Will cover 27 countries. (Bon voyage, Paul and send me a postcard from France. An original please.) . . . That genial couple, Earl and Ida Weis is prepared to face the winter with a heavy "coat" of tan via the California sun. Visited their children, the Frank Whites of L.A.! . . . Happy Birthday Mrs. Victor Goldberg!

FLASH! Next Tuesday, Oct. 1st is the I.H.C. Brotherhood opening meeting. I've been raving about the comedian, Lew Norman who will be there. You must see him to enjoy him. With the potato lates and brisket for food, and Lew Norman for entertainment, and friends there for company, don't miss it! (Please Mr. Editor, make this correct. "Wives" and "Guests" are welcome.) . . . A Teen-ager said this. What a wonderful night. The moon was out and so were her parents. (Don't think of your kids as brats or hard to handle. They'll grow up and become parents too.) . . . Joke. Did you hear about the doctor who made Jerry Lewis undress, because he likes to see a comic "strip". (Tee Hee)

FLASH! Remember it's tomorrow (Sun.) from 2 to 5 at the J.E.A. Auditorium. The community will have the opportunity to honor a real community worker! It's the charming Dorothy Schlesinger who is retiring after 21 years. Let's all give thanks tomorrow

row to a swell gal, Dorothy Schlesinger. Did you hear about the president of the Norm Weisman Fan Club? He just quit! He got lonesome! . . . Orchids to the Mens' B'nai Brith No. 58, (especially to Dr. Jack Jaffe, and Dr. Harold Aron). When the Noble School for Retarded Children had it's party last week, the cookies, cakes and drinks were furnished by the B.B.! Happy anniversary to a handsome couple, the Joe Rothbards. (Oct. 5) . . . The Golden Ager's Succoth party will be next Saturday, Oct. 8! (I love that group) . . . Yom Kippur thoughts. Remember the smelling salts? And how you "suffered" because the temple was too hot, or too cold or too small and too crowded. Now the only way you "suffer" is when they ask for more dues or assessments. So to combat the heat wave which always comes around the holidays, let's all keep cool by singing, "I'm dreaming of a White Yom Kippur!"

Girls, good news. After a sojourn in Calif. Buddy Klapper is back in town. Still available! . . . Happy 35th anniversary to the Jay Kahns! . . . No wonder wives are so busy. There are over 29 meetings scheduled within the next 60 days. I hope dates were checked. Definition of a husband: "A guy who is 'spouse-broked!'"

FLASH! There will be two more engagements any day now. One will be a "Serutan spelled backwards" age. It will be a thrill! . . . A parent talking to a friend. My son is a three letter man in college — IOU! . . . Flash! Are the B'nai Brith women No. 324 going to have a kiddie's show, (all local talent called "Aladdin's Wonderful Lamp" around Thanksgiving?

JOKE! Could you say a frozen TV dinner can be called the best you ever "thaw" (not so hot, eh?) . . . Happy Anniversary to the Arnold Spellmans (Oct. 7) and to the Harlan Bernsteckers (Oct. 11)

FLASH! One of the perils of

writing a column. I know or hear about cocktail parties, or get together, or regular parties, but I can't (I repeat) I can't write about many of them. Here's why. If I mention a party and hosts (even if it's only for several couples) their friends ??? who didn't know about it, may read about it and will feel insulted. (Enemies won't feel insulted, only friends). So I try to watch so that if possible there won't be any friendly enemies!

Did you know that in the United States they drink wine out of a glass and in France they drink wine out of doors? (Hic.) Which reminds me, of all the remedies that WON'T cure a cold, whisky is the most popular. Whisky is my business. (At least I end the column in proper "spirits".) Happy New Year to all!

Deborah Sisterhood

The opening meeting of Deborah Sisterhood will be held at Etz Chaim Synagogue at 64th and Hoover Road on Tuesday evening, Oct. 1st at 8:30 P.M.

Board members will act as hostesses to serve food and homemade goodies for this meeting.

Membership is open to the entire community. Mr. Sylvia Cohen is president of the Sisterhood.

Lew Norman, Humorist, To Appear At IHC

Lew Norman, native born Jewish American humorist, will present a program of "Humor in Jewish Life: Contemporary and Folklore" at the Indianapolis Hebrew Congregation temple at 7:00 p.m. Tuesday.

Norman is noted for regaling his audiences with stories and personal anecdotes bringing to life the droll characters contained in the folklore of his people.

Through his career, Norman has been a narrator, actor, master of ceremonies, producer and director. He has performed at Town Hall, Carnegie Hall and throughout the U.S. and Canada. He was M.C. at the Israeli Night Club, Cafe Habibi in New York, and in 1951 he received the "Show Business Award" for his performance as "Biff" in the Yiddish version of "Death of a Salesman."

The event will be combined with a dinner meeting. Price is \$2.

Reservations may be made by calling Ed Reich at CL 3-3661 or ME 4-4408.

Adult Education

For Jews Vital

Editor Post and Opinion:

It is good that so much emphasis is being put on adult Jewish education. The urgent need for better informed Jewish men and women is so obvious that it should not be necessary to use campaign methods of coaxing, cajoling, pleading and preaching to get Jews to study Torah.

There was adult Jewish education, more so for men than women, throughout the ages. There were classes almost every day and night nowadays in many Jews. In addition to this, every Jew fulfilled the Jewish requirement that before coming to the services every Sabbath morning, the portion of the week was read twice and the Targum, the Aramaic version printed alongside the original Hebrew text, was read once.

We have nowadays in many congregations adult Jewish studies. This is a wholesome and hopeful sign of revival of interest in Torah study. Unfortunately, there are more bowlers than there are Torah students in nearly all Jewish organizations. The total number of Torah students is still too small.

We are living in a hectic age where there are many attractions that distract us and leave us little time for Torah study. For those Jews who cannot find the time to attend adult institutes, I should like to recommend that they at least read every week from Dr. Hertz's Chumosh with English translation the Torah portion and Haftarah. The comments that Dr. Hertz gleaned from Jewish sources and from the writings of non-Jewish biblical scholars are illuminating and help make the text meaningful.

Dr. Hertz's prayer book might also be read with delight and profit. Dr. Hertz has done much to make Jews proud of our sacred literary and liturgical heritage. His refutation of the arguments brought forward by the detractors of our people and our faith might be helpful to those who want to know the authoritative reply to these detractors.

Sometimes I think the novelists and others in the literary field who write about Jews and Judaism would do well to acquaint themselves with Dr. Hertz's works and with a history of the Jewish people, so that in their books they shall not give the impression that the bad Jews whom they have encountered are the typical Jews nor describe the Jewish way of living as uninspiring and outmoded. They will learn that the application of the moral teaching and doctrines of our sacred literature to our current problems and the emulation of the spiritual, moral heroes of our people can help cure our sick society and can help advance the welfare of humanity.

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Obituaries:

Harry Kempler Dies; Retired Tavern Owner

Funeral services were held Sunday at Aaron-Ruben Funeral Home for Harry J. Kempler, 7201 North Illinois Street. Burial was in Beth-El Cemetery.

Mr. Kempler, 56 years old, died last Friday in Methodist Hospital.

A native of Springfield, O., he had lived in Indianapolis 41 years.

He was the retired owner of the former Kemp's Tavern, 19th Street and College Avenue. He operated the tavern 41 years. At one time he also had operated a real estate firm.

Mr. Kempler was a member of Beth-El Zedeck Temple, Beth-El Men's Club, Elks Club, Jewish Community Center and the Zionist Organization of America.

Survivors include the widow, Mrs. Virginia Ruth Kempler; two sons, Joseph M. Kempler and Nathan A. Kempler, both of Indianapolis, two daughters, Miss Debra A. Kempler of Indianapolis and Mrs. Ronald Heath of Bloomington, and three brothers, Samuel, Leon and David Kempler, all of Indianapolis.

Mrs. Lefkovits Dies; Service Held

Funeral services were held Tuesday at Aaron-Ruben Funeral home for Mrs. Bessie Lefkovits, 5437 North College Avenue. Burial was in Ohev-Zedeck Cemetery.

Mrs. Lefkovits, 70 years old, died Sunday.

A native of Indianapolis, Mrs. Lefkovits was a member of the Denver Home For Asthmatic Children, Ohev Zedeck Association, Beth-El Zedeck Congregation and Sisterhood.

Survivors include the husband, Samuel; a son, Melvin; two daughters, Betty Lefkovits and Mrs. Lewis Benjamin; a brother, Aaron Glick; a sister, Mrs. Fannie Davidson, and six grandchildren, all of Indianapolis.

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49th Purim Ball Plans Readied

Plans are now in progress for the 49th Annual Purim Ball which will be held Feb. 29 at Beth-El Zedeck Temple. The ball is sponsored by the JEA Auxiliary.

The following chairmen have been announced: Mrs. Martin Fine and Mrs. Alvin Mordoh, chairmen, Mrs. Morris Bryan and Mrs. Jack Nelson, ad book; Mrs. Julius Maurer, ad book co-ordinator; Mrs. Alex Gerson, publicity; Mrs. Carol Jacobs, decorations; Mrs. Lewis Woloshin, king and queen; Mrs. Reuben Shevits, general admission and Mrs. Gary Much, program.

AZA, POK Slate Touch Grid Game

AZA and POK will hook up in a touch football game at the Center at 1:30 p.m. this Sunday, Sept. 29.

The two teams prepared for the clash in a practice game last weekend won by AZA, 2-0, on a safety when the ball sailed over the head of quarterback Jack Roth and out of the endzone.

It was strictly a defensive scrap. Alan Cohen intercepted two passes for AZA and a late POK aerial rally engineered by Greg Johnson also fell short.

The two teams are led by Mike Isenberg for AZA and Allen Seif for POK.

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on Her
Can SHE count
on YOU?



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Yom Kipper Ball Slated At Marott

Final plans are being readied for the annual Yom Kippur Candlelight Ball scheduled for Saturday in the Marble Room of the Marott Hotel.

Steve Rosenbaum and his orchestra will play for the event sponsored by the Business and Professional Group of Hadassah. Israeli and Hungarian selections will be a part of the program.

Miss Nancy Lichtenberg is chairman of the committee in charge of the dance and overall fund-raising chairman. Ann Calderon is dance chairman.

JWF Committee Scheduled To Meet In Chicago

Indianapolis is expected to be represented at a regional meeting of the Jewish Welfare Federation's Endowments and Trust Funds Committee in Chicago Oct. 8.

Charles Feibleman is chairman of the local committee, which was created last year to establish a program on endowments and trust funds.

Other cities scheduled to be represented include Cincinnati, Columbus, Dallas, Denver, Houston, Kansas City, Louisville, Milwaukee, Minneapolis, New Orleans, Omaha, and St. Paul.

Purpose of the committee is to develop supplemental sources of income for the JWF and its beneficiaries.

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Consecration For 53 Slated At IHC Temple

Fifty-three children will be consecrated at 8:30 p.m. Wednesday at the Indianapolis Hebrew Congregation.

Rabbi Maurice Davis will conduct the services and Mrs. Elaine Bloom will be in charge of the program.

Co-chairmen for the event are Mrs. Robert Lutz and Mrs. Jack Joseph. Assisting them will be Mrs. Robert Goldberg and Mrs. Alan Halpern, Mrs. Joseph Borinstein, Mrs. David F. Kahn, Mrs. Leonard Koby and Mrs. S. C. Kahn Jr., Mrs. Jack Jaffe and Mrs. Eugene Step, Mrs. Stanley Fogle and Mrs. Alvin Levine.

Mrs. Robert Romer is principal of the religious school.

Children to be consecrated are: Steven Bodner, Cynthia Cohen, Phillip Fogel, Norma Gladstone, Gary Glanzman, Andrew Herman, Bess Ann Jacobs, Jay Jaffe, Jeffrey Jerome, Richard Karas, James Levine, Gail Levinson, Michael Marienthal, Stephen Oliner, Henry Perlov, Emily Dale, Nancy Tishler, Jay Calderon, Kathryn Atlas, John Borinstein, William Borinstein, Beth

Louise Goldberg, Gary Goldstein, Gary Halpern, Mathew Herman, Nancy Joseph, Nancy Kasle, Richard Kasle, Cindy Kwitny, Melanie Lutz, Michael Pecar, Bruce Sandler, Laurence Stern, Rhonda Schuff, Peggy Leeds, Daniel Glazer, David Grossman, Lisa Kahn, Thomas Kahn, Jeff Koby, Karen Larman, Benjamin Lerman, Laurie Manalan, Tom Mantel Jr., Eric Sapertstein, Craig Schimelman, Mark Silbermann, Beth Ann Sparrow, Jim Shepard, Steven Step, James Talesnick, Jeff Brieger and Richard Friman.

Clothing Donated

Residents of the Borinstein Home for the Aged were fashionably attired for the holiday services held annually in the Home at 3516 Central Avenue. Mrs. Etta Platt donated clothing to the residents for this occasion in memory of her husband, Harold Platt. This project is a part of the work that is carried on by the Borinstein Home for the Aged Ladies' Guild.

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Your Hoosier Heritage

Jews Among Earliest Pioneers In Indiana

Indiana was settled and developed by a hardy breed of pioneers who needed the efforts of all willing and able people. Sparse in number, Jews still made invaluable contributions to the establishment of a Hoosier heritage. Jewish names dot history predating the statehood and territorial status of Indiana, and through the years have compiled an impressive list of successes the state is proud to acknowledge. In following weeks a roll call of Jewish Hoosiers will spotlight the lives

of Jewish people and the growth of Jewish communities in Indiana.

The first attempt to establish an Indiana territory was made by a group known as the Illinois and Wabash Land companies, which in 1773 bought 7,497,600 acres from the Indians, and included Jews already prominent. They were Michael Gratz, father of Benjamin Gratz, the founder of Lexington, Ky., and Rebecca Gratz, who later founded the first Jewish school in the infant land, and who reportedly was the inspiration of the character of Rebecca in Sir Walter Scott's classic novel, "Ivanhoe."

Among a group sent by George

Rogers Clark to make peace with Indians at Vincennes in 1778 was Moses Henry, who worked as an Indian agent and interpreter. When the English heard of the venture, they captured the settlement. Henry was taken prisoner side by side with Capt. Leonard Helm, who George Clark later said could trust only Henry to fight by his side. When Clark recaptured Vincennes in 1779, he left Henry as one of 40 people charged with operating the outpost. He was the first Jew to have responsibility in an Indiana settlement, an example Jews following him were to be proud of, and continue.

'Rhinoceros' To Open At Civic Theater

Charlotte Kaufman, Don Leffel, Harriet Glazier and Dean Glasel will portray leading and feature roles in the coming production of "Rhinoceros," which opens the 49th season of stage plays at Civic Theater, Oct. 4.

The off-beat comedy will continue through Oct. 13 with performances daily except Monday and Thursday. Curtain time is 8:30 p.m. except Sunday evening when the show begins at 7:30 p.m.

DON LEFFEL, who has appeared in many Theatre in the Woods productions at the Jewish Community Center, most recently in "Career," will be featured in the role of John, made famous by Zero Mostel.

Mrs. Robert Glazier, who also has appeared at Theater in Woods Productions, will have a prominent role in the cast. She was nominated for an Encore Award for her role in the Intro production of the "Boy Friend." She was graduated from the Theodora Irvine Studio for the Theater in New York. She recently appeared in the Theater in the Woods production of "The Big Knife" and also has appeared in productions at Avondale Playhouse.

Dean Glasel received wide acclaim for his role in the Theater in the Woods production of "Send Me No Flowers."

MRS. MARTIN M. Kaufman, recently returned to Indianapolis from Chicago, will portray the leading feminine role of "Lily." She has appeared with the Circle Players, Mud Creek Players, and Theater in the Woods Productions as well as being a stalwart of Civic plays. Two years ago, Mr. Kaufman received the top prize in a state-wide contest for his play, "Mandate." The Kaufmans are now living at 5145 North Delaware Street.

Other members of the cast of "Rhinoceros" are Jerry Nedd, who will mark his 14th role with Civic. Nedd was named best supporting actor of 1961 by the Indianapolis Variety Club. Also Barbara Squier, George Duncan, Philip Scott and Nancy Shepard.

Benjamins Have Son

Dr. and Mrs. Lewis D. Benjamin announce the birth of a son, Jay David Benjamin on Sept. 3rd. The grandparents are Mr. Lester L. Benjamin and Mr. Samuel Lefkowitz. The Benjamins have two other children

Jewish Welfare Federation Pushes United Fund Drive



Mrs. G. M. Oakley, a member of the Borinstein Home staff (standing) accepts a United Fund pledge from Mrs. Abe Levi, a resident of the Home. Her husband, also a resident, looks on.

One of the Jewish Welfare Federation's special projects this year is pushing the United Fund campaign.

The UF campaign seeks 3 per cent more in donations than in 1962 and a special effort is being made for solicitations from residents at large through churches, civic groups and other organizations.

LOCALLY, executive director Frank Newman of the JWF is in charge of solicitations from the various Jewish agencies.

"Without United Fund support, we would have a hard time," said Newman. "Without UF help, such agencies as the Borinstein Home might be forced to close."

Newman pointed out that more

than 80 services benefit from United Fund. He urged employees of the Jewish agencies and others affiliated with them to fill out their pledge cards as soon as possible and pointed out that solicitations could be collected through payroll deductions.

Beth-El Men's Club To Meet Sunday

Members of the Beth-El Zedeck Men's Club will meet at 9:30 a.m. Sunday at the Temple.

At Loude, breakfast chairman, said that an open discussion on current events will be on the program. The public is invited.

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Looking Backward

From the files of
The Post and Opinion
FIVE YEARS AGO, 1958, The Jewish Community Center prepared to open its new building at 6701 Hoover Road, and announced a special series of concerts by the Indianapolis Symphony Orchestra, plus other new programs.

TEN YEARS AGO, 1953, the first Jewish chaplain at Fort Benjamin Harrison, Rabbi (1st Lt.) Pincus L. Goodblatt, conducted Sabbath services.

Appeals on behalf of State of Israel Bonds at Central Hebrew and United Hebrew congregations netted \$10,000.

Israel Booth At Fair Draws Much Attention

Exhibits in the Israel booth at the recent Indiana State Fair created widespread attention, if requests for additional information can be used as a criterion.

Exhibit visitors filled out stacks of blanks, seeking additional information and data on the Holy Land, in general, and many also made specific requests.

THESE CAME from students, housewives, the clergy, sponsors of youth groups, teachers and school principals — even girl scouts.

Among the most popular requests were copies of the Pilgrim's map of the Holy Land, posters of Israel and information about Israeli stamps.

The overwhelming majority of these and other requests came from non-Jewish visitors from all

over the state and from out-of-state visitors from as far away as California.

ONE VISITOR, from Rutgers University, sought information on summer work at a kibbutz. Others wanted information on airlines serving Israel, requests for Israeli calendars, religious symbols, or about the Dead Sea scrolls and other recent finds.

Others, hoping to visit Israel in the near future, requested general information about the country to help in planning their trips.

The Jewish Community Relations Council, co-sponsor of the exhibit, plans to turn all requests over to the proper Israeli authorities for disposition.

Mrs. Jacobson Dies In Chicago

Funeral services were held Monday in Chicago for Mrs. Dora Goldberg Jacobson, 83 years old, a former resident of Indianapolis, at the Piser Funeral Home.

Mrs. Jacobson died last week in a Chicago nursing home.

Survivors include two sons, Harold Jacobson of Indianapolis and Victor Jacobson of Chicago, and four grandchildren.

Mayor Names Rabbi

Rabbi Maurice Davis has recently been appointed by Mayor Albert Losche to a three-year term on the Mayor's Commission on Human Rights.

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